

Seventh-Day Adventist Church

was waiting for



Second Coming

in 1893-1895

2018: MVT

"Truth shall make you Free"

"... and the Truth shall make you Free"

Mikhail Teppone,

A Collection of articles, published in News Papers in 1893-1895

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[from News Papers]

Seventh Day Adventists.

Followers of the Faith Meet in Kansas City for Bible Study.

The Seventh Day Adventists are holding an institute at their hall at the corner of Sixteenth street, and Euclid avenue. An institute is a meeting for Bible study. There are about thirty persons from points all over Missouri and Kansas, who meet here to study the message of the Third angel. May 7 they will separate to take their tents and preach the end of all things, throughout Kansas and Missouri. Director H. A. Breed has charge of the meetings. He is director of district No. 5, comprising Kansas, Missouri, Oklahoma, Indiana territory, Colorado, Arkansas and Texas. The preaching is mostly done the summer and the preacher travels with a tent which may be easily put up and taken down at the stopping places.

The Adventists believe that Saturday is the right day for the Sabbath and they think the end of the world is near. Their church has had an existence since 1848 but grew out of the Millerite excitement of 1844, which was set as the time for the world to end. Since their they have not set any other date and they now say they are not time setters, but they declare the end is near.

In all their church there is but one person possessed of the gift of prophecy. It is Mrs. E. G. White, now in Australia. She got ready to ascend in 1844 but no crash came and ever since she has been with the church, prophesying. She has written a book giving the inside history of Lucifer's fall which is a prophecy looking backward. In this book all the schemes and plans of the disgruntled angel are set forth more minutely than in Milton's "Paradise Lost." The Adventists believe the book implicitly and say it is the only correct account of that commotion in heaven. Besides, Mrs. White can foretell future events as much as two years ahead, which is another form of her prophetic powers. She was in Kansas City three or four years ago and spoke in a tent out near the fair grounds.

The president of the Kansas conference and the president of the Missouri conference are here attending the meetings. The president of the Missouri conference had a bad cold yesterday which kept him from attending the meetings. He was needed there so the brethren went and laid hands, on him and prayed and the bad cold went away. But this is common, they say. They declare they can cure anything.

- The Kansas City Star (Kansas City, MO), 1893, **Apr 26**, Wed, 13(189): 7.

Earth is Near Its End.

The Seventh Day Adventists Holding a Revival--Elder Meade's Sermon.

An old-fashioned religious revival of the shouting style is in progress in the hall at the corner of Sixteenth and Euclid avenue. The Seventh Day Adventists are conducting it and local Adventists are more than usually interested, because, addition to the revival feature, there is also being held an institute for Bible study and a conclave of the Inter-national Religious Liberty association.

The hall was crowded early last evening. Many persons present were from the country and had driven to the meeting in farm wagons. They came in families, tied their teams at the curb and carried their lap robes, horse-whips and arm-loads of books into the hall. Every adult person present carried a pencil tablet and one or more books. Some bought as many as four volumes. One young lady bore under one arm a pile of books ranging in size from a pamphlet to a family Bible, and under the other arm a volume larger than the regulation Webster's Unabridged Dictionary. Several men had valises full of books. The purpose for which all this display of literature was made was not disclosed last evening, as

not a volume was opened by one of the congregation, but the pencil tablets were in constant use. Every listener was for the time a reporter as well. When the speaker would quote Scriptural text or deliver a telling remark the women would reach up to their back hair, abstract the pencil thrust through it and down would go the quotation or remark.

Elder Meade was the speaker last evening. He is a typical revivalist of the camp meeting sort, that being his particular line of work. In summer he journeys to and fro about the country and carries with him a big tent, which he pitches wherever he thinks is for gospel seed. He has the knack of appealing to the emotional in men, and that is why he is a popular Adventist preacher, for Adventism is a purely emotional religion, its missionaries never appealing to the reasoning faculties. Elder Meade said last evening that man was now living in the latter days. Signs and wonders that are constantly occurring tell us that the end of the world is at hand. "The time has come for us to go," he said. He spoke of the atmospheric disturbance of the past six months as being but the first murmurings of the breaking storm when the earth would be consumed in fire and the heavens roll up as a parched scroll.

At this point in the discourse a devout disciple who was wrapping his overcoat closer about his person in a vain attempt to prevent the cold chills from chasing each other up and down his spinal column, and said in an awed whisper: "It snowed yesterday in St. Paul."

Elder Meade declared that the only reason the Lord delayed his coming now, was out of mercy to the world, but He was surely coming soon. He said the end of the world would have come in 1844 if all who had labored had proclaimed the third angel's message as they should. The series of meetings will continue for ten days more.

-The Kansas City Times (Kansas City, MO), 1893, **Apr 27**, Thu, 46(117): 3.

Seventh-Day Adventists.

Much Interest in Their Meetings During Last Week.

At the late camp-meeting it was decided by the Adventists to pitch their tent in town, and hold public meetings. Elder Pegg, of Fort Collins, and J. R. Palmer, of Denver, have been conducting the services. The tent has been filled most of the time, and their doctrines the theme of much discussion. Below we give a brief synopsis of their doctrines as furnished by Elder Pegg:

His Statement of Belief.

We have no printed creed or rules of church government depending wholly upon the bible as our guide both in church government and individual experiences. We are called "Seventh Day Adventists" because we observed the "seventh day" or Saturday as the Sabbath, and look for the second coming of Christ in the near future; we arrive at this conclusion from tracing the various chains of prophecy through their fulfillment and seeing the signs given by Christ rapidly fulfilling. The exact date of the second advent was never fixed upon by Seventh Day Adventists though we have it said of us that we have been often thus disappointed.

The reasons for believing that event near are too numerous to mention in this short sketch.

The Sabbath law enjoins the observance of the seventh day as a memorial of creation and was introduced before sin entered this earth and consequently before a type of a Savior to come was needed hence was not among the types (Gen. 2: 1-3. Ex. 20: 8-11).

Christ continued the binding obligation of the whole Ten Commandments in the Christian dispensation (Mat. 6:17-19) Sabbath and all (Matt. 24: 20).

The church fell away from the pure doctrines of Christ and became a part of a great political machine and was corrupted with the doctrines of Paganism (Acts 30: 28-29. II Thes. 2: 1-7: II Tim. 4: 1-5). At this time image worship it worship Sunday keeping etc, were brought into the church. This the prophet predicted. – "He shall wear out the saints or the most high and think to change the times and laws" (Dan. 7: 25) and these "Shall be given into his hands for a time, times and the dividing of time," which is 1200 years. This

period is parsed. The church did bring in the observance of the pagan Sunday and as virtue declined in the church God withdrew his spirit until the gifts of his spirit healing the sick, prophecy, etc., became unknown in the church. As the reformation progresses the apostolic purity will again be enjoyed by the church, and the gifts so long absent will return and be seen in the church (Acts 2: 17-18 I Cor. 12: 10-28, Rev. 12: 17, 19: 10. These gifts have been a part of the history of the Seventh Day Adventist church from its first organization. The sick have been healed instantly many times and the gift of prophecy has been manifested. Especially has this latter gift been seen in Mrs. E. G. White, who is well known throughout this country by her many books and public labor. One of her latest publications, "Steps to Christ" has been thought to be so valuable that one minister in Nebraska of another denomination bought over one hundred copies and distributed them among his people.

At the coming of Christ all who have been converted both the dead and the living will be given immortality (I Cor. 15: 51-55. I Thess. 4:16,17). Between death and the resurrection a complete suspension of consciousness occurs (Ps. 146: 3-4, Eccl. 9: 5, Job 14: 14-21. I Cor. 15: 17-18).

Sinners who have never accepted Christ are not in possession of immortality and never will be (John 3: 14-16, 36, 1 John 5: 11-12).

After the wicked are raised from the dead they will be punished according to their deeds and die the second death, from which there is no resurrection (Rom. 6: 23; Jas. 1: 15; Ps. 37: 10-20; Obed. 15-16; Heb. 2: 14; II Peter 3: 7); After this the earth will be brought back to its original edenic condition, and the saved will have it as their home (II Peter 3: 13; Rev. 21: 1-7; Heb. 11: 8-13; Ezek, 37: 1-14). Then a clean universe will be seen, with no creature in pain or anguish and sin will be a thing of the past (Jas. 1: 15; Rev. 5: 13).

We believe in conversion; that it is a complete regeneration until the heart loves the law of God, and willingly obeys it (Rom. 8: 7-14; I John 2: 4; 11 Car. 5: 117). We baptize by immersion only and believers only are proper subjects of baptism.

Our view at the Trinity is expressed in the Apostle's Creed. // Elder J. D. Pegg.

-The Delta Independent (Delta, CO), 1893, **Oct 18**, Wed, 11(37): 1.

Say the End of the World is Near.

Battle Creek, Mich., Nov. 25. – *Special Telegram*. – The Adventists here think the end of the world at hand and a large number of them are selling their property for what it will bring and are going out into the world to convert the sinners before the end.

- The Sunday Inter Ocean (Chicago, IL), 1893, **Nov 26**, Sun, 22(245): 2.
- Muskegon Chronicle (Muskegon, MI), 1893, **Nov 27**, Mon, 14(162): 6.
- Warren Sheaf (Warren, MN), 1893, **Nov 30**, Thu, 13(52): 2.

At Portland, Or., a **number of Second Adventists** have prepared white shrouds and slippers for the coming end of the world. A special train has been engaged to carry them to Mount Tabor, from which they are to ascend.

- The Indianapolis News (Indianapolis, IN), 1893, **Nov 11**, Sat: 4.
- The Sunday Journal (Indianapolis, IN), 1893, **Nov 12**, Sun: 12.
- The Times-Picayune (New Orleans, LA), 1893, **Nov 22**, Wed, 4.
- The Bryan Democrat (Bryan, OH), 1893, **Dec 7**, Thu: 4.
- San Francisco Chronicle (San Francisco, CA), 1893, **Dec 27**, Wed, 58(165): 2.
- Clinton Morning Age (Clinton, IA), 1895, **Jul 30**, 12(174): 1.

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At Portland, Ore., a **number of Second Adventists** lately prepared white shrouds and slippers for the coming end of the world. A special train had been engaged to carry them to Mount Tabor, from which they were to ascend. At last accounts the Ascension were still on earth.

- The Daily Signal (Middletown, OH), 1894, **Jan 24**, Tue, 6(20): 2.

Battle Creek Exodus. Adventist Leave Michigan. Acting upon the belief that the End of the World is near at hand will go out to do missionary work. - Persecutions.

Special to the Chicago Record.

Battle Creek, Mich., Nov. 30. - For years this city has been the headquarters of the seventh-day Adventists, and the colony of the faithful which has grown up here exceeds in numbers any other colony in the world. For several months, however, rumors have been afloat throughout the city that the Adventists intended to leave Battle Creek and that they were preparing for an exodus, the command for which came from Mrs. Ellen T. White, one of the venerable prophets of the faith who, it was claimed, received it in a recent vision.

While there is no truth in the report of an impending exodus, there is truth in the report that a large number of believers will soon leave the city. It is also asserted that Charles White, who is now in Australia, has nothing to do with the change, which is the result of a suggestion made by the Battle Creek leaders of the movement.

In order that the movement may be understood it will be necessary to explain the situation in this city. For over forty years Battle Creek has been the stronghold of Adventism - the mecca of the believers in all portions of the world. They have flocked here from every section. Here they are honored and respected and treated with the utmost consideration, not only because of their actual worth, but also because of their influence in commercial and political circles. They can have whatever offices they ask for, and always have one or two representatives in the city council - something no other religious denomination in the city can boast of. Their young people lead a pleasant social life, and, as the saying is, the entire community has a soft snap. The leaders know this, and they also know that because of it many of their best members, and especially the young, are becoming enervated. The life of an Adventist in Battle Creek is a picnic compared with that led by individuals who live in far-off and out-of-the-way places, where they are ostracized from society and held up to ridicule and abuse because of their peculiar religious belief. It is easy for a person to be a parlor Christian, but it requires courage to enable one to suffer persecution for one's religious principles.

End is Near at Hand.

While the Adventists do not set a date for the end of all things, yet they believe that the end of the world is near at hand, and that all the signs have come to pass that are to precede the coming of the last days. The leaders believe that in the midst of these "perilous times" it is the duty of the Battle Creek Adventists to forsake their lives of luxury and ease and go into the world and work for the Lord. Some have gone already and many more are going just as soon as they can dispose of their earthly possessions. Some have gone to Marshall, South Haven and other Michigan towns, where they will form the nucleus of a church and begin their missionary work. Some of the brave contemplate going into the south, where the Sunday laws are very strict and where they will be in great danger of being sent to jail and otherwise persecuted. The Adventists firmly believe that they are all to be persecuted on account of their religious faith, and have a vision of the chain gang constantly before them. They assert that there are people even in Battle Creek - and one minister of the gospel in particular - who would indulge in righteous glee to see them in prison.

Lately some of the Adventists have been at Gainesville, Ga., with their tent, and as the result of their labors quite a company of believers has been organized at that place. To give the children of the converts educational advantages a school has been established. In order to accomplish this, E. C. Keck, the teacher, whose home is in Florida, but who lately went to Georgia from Battle Creek. and Elder W. A. McCutcheon of Texas were quietly engaged last Sunday putting up some benches and seats for the accommodation of the pupils, as the school was to be opened on the following day. For performing this labor they were arrested and on the lowing day were brought before the court and fined \$ 50 each, with the alternative of spending ninety days in all. They were forced to choose the latter. Thus, they say, are the Adventists rewarded for their efforts in behalf of education in the south. The wife of Mr. Keck will go on with the school.

Prosecuted by his Own Son.

A. F. Ballenger of this city has returned from Centerville, Md., where three Adventists are now in jail for working on Sunday. He attended their trials. One of the prisoners is Isaac Baker, 45 years of age, who has a wife, and eleven children, the youngest of whom is but 3 months old. Another, George W. Morvel, is 60 years old and has a wile and several children, most of whom are grown. The third, Miami Bryan, is about 28 years old and has a wife and one child, a baby 8 mouths old.

Baker's crime consisted of plowing his field on Sunday; Morvel's offence was setting out tomato plants in his garden on Sunday. The only witness against the latter was his own son, who bolds the office of constable and who went purposely to catch his father at work in order to prosecute him. Bryan was seen cutting sprouts, chopping wood in his door-yard and digging in his garden by two men who were acting as spies and who had previously threatened to have him arrested for working on Sunday. Mr. Ballenger says that just before leaving Gainesville he called at the jail to see the prisoners, but was ordered to leave by the sheriff.

The Adventists say that the bible asserts that unusual persecution of believers will take place in the last days, and in the cases cued they profess to see further evidence that the end of the world is near at hand.

Why they Suffer Persecution.

The International Religious Liberty association of this city has just given the Review and Herald Publishing company, which is the publisher of all Adventist literature, its initial order for the publication of 100,000 copies of their latest tract, entitled, "Why Seventh-Day Adventists Suffer Imprisonment Rather Than Observe Sunday." These tracts are to be distributed throughout the country like leaves of autumn by the various tract societies and individual workers of the church. It is expected that 1,000,000 copies of this tract will be placed in the bands of the people within a very short time, to be followed by other millions. As many of the persecutions to which the Adventists have been subjected, and to which the tracts allude, have been indicted upon farmers, especially in the southern states, and appeals more especially to this class of comers, the society has secured at considerable expense the names and addresses of the farmers in the United States, Canada and elsewhere to whom copies of this tract will be mailed at once.

One of the believers was recently asked, "Why is it that you prefer to go to jail rather than observe Sunday?" His reply was: "We believe the Sunday Sabbath to be wholly of catholic creation, as any intelligent catholic will admit, and which is verified by the Catholic Mirror, Cardinal Gibbons' organ, in four recent editorials – which, by the way, we have also put into tract form and are circulating by the thousands. God tells us to keep the Sabbath, the seventh day, while man says Sunday, the first day. We should obey Clod rather than man. And, therefore, we prefer to go to jail in obedience to God, than have our liberty in obedience to man.

- The Chicago Record (Chicago, IL), 1893, **Dec 1**, Fri, 13(287): 9.

The Adventists at Battle Creek, Mich., think the end of the world at hand, and a large number of them are selling their property for what it will bring, and are going out into the world to convert the sinners before the end.

- The Perrysburg Journal (Perrysburg, OH), 1893, **Dec 2**, Sat, 41(37): 3.
- Elkhart Weekly Review (Elkhart, IN), 1893, **Dec 7**, Thu, 34(43): 8.

Over \$ 23,000 in cash and property was contributed at the gift meeting of Seventh Day Adventists at Battle Creek, Mich.

- Muskegon Chronicle (Muskegon, MI), 1894, **Jan 2**, Tue, 14(191): 6.

End of the World. Adventists in Michigan Believe the Last Day Have Come.

Battle Creek (Mich.), Jan 1. – Adventists here firmly believe that the last days have come, and that in a short time this world will be no more. They believe that the prophecy is daily being fulfilled. A watch meeting was held last night to raise money to educate the heathen and convert the unsaved. Over 3000 people attended the meeting. The elders called upon those present to donate what they could of their worldly goods to assist in the conversion of the unsaved. Seventy-nine gold watches were given, over 100 rings, and other jewelry. One man gave his house and lot valued at \$ 3000. In all over \$ 25,000 was raised for the cause. The elders have advised those of the members that can to sell out and go into the world to spread the Adventist doctrine. Some twenty of adherents of the faith have already sold their homes at a sacrifice and have left for different parts of the country to preach the doctrine of the seventh day.

- San Francisco Chronicle (San Francisco, CA), 1894, **Jan 2**, Tue, 58(171): 1.

The Adventists in Michigan are preparing for the end of the world. They believe that the last days have come, and that in a short time this world will be no more...

- The Weekly Tribune (Great Falls, MT), 1894, **Jan 12**, Fri, 14(189): 3.

The End of the World. People at Battle Creek, Mich., Believe It Near at Hand.

Battle Creek, Mich., Jan 2. – The Adventists firmly believe that the last days have come, and that in a short time this world will be no more. They believe that the prophecies are being fulfilled. A meeting was held last night to raise money to educate the heathens and convert the unsaved. Over three thousand people attended the meeting. The elders called upon those present to donate what they could of their worldly goods to assist in the conversion of the unsaved. Seventy-nine gold watches were given, over a hundred rings, and other jewelry. One man gave his house and lot valued at \$ 3,000. In all over \$ 25,000 was raised for the cause. The elders have advised those of the members that can to sell out and go into the world to spread the Adventist doctrine. Some twenty of the leaders in the faith have already sold their homes at a sacrifice and have left for different parts of the country to preach the doctrines of the Adventists.

- The St. Joseph Daily News (St. Joseph, MO), 1894, **2 Jan**, 15(182): 2.

Adventists Disposing of their Property and Entering Missionary Work. ...

- The Daily Inter Ocean (Chicago, IL), 1894, **Jan 2**, Tue, 22(282): 1.

Think The Last Days Have Come. ...

- The Evening Star (Washington, DC), 1894, **Jan 3**, Wed, 84(20772): 12.

The End is Near. Adventists Declare that the World will Soon Cease to Exist.

Battle Creek, Mich., Jan. 2. - Ellen C. White, the mother of Adventism, says the end of the world is fast approaching. This was conveyed to her in a vision. She cannot tell exactly when the day will come, but says that it will come soon. The elders here have enjoined all who can to sell their personal effects and to go out into the world and preach the gospel. About 20 families in obedience to this injunction, have sold their houses and gone within the last month, and as many more have their places advertised for sale. They sell for any

price the place will bring. At a meeting held in the tabernacle last night the elders called upon all those present to donate what they could of their personal effects to educate the heathen. When the meeting ended 80 gold watches, 60 gold rings, and other articles of value and \$250 had been donated. The money will be used to send missionaries to foreign countries and to spread the doctrine over the country. They have expended over \$50,000 in building here.

- Tacoma Daily News (Tacoma, WA), 1894, **Jan 2**, Tue, 22(83): 3.
- Tacoma Daily News (Tacoma, WA), 1894, **Jan 3**, Wed, 22(84): 3.

Prepare for the End of All.

- The Tacoma Daily Ledger (Tacoma, WA), 1894, **Jan 3**, Wed, 12(3): 8.
- The Weekly Ledger (Tacoma, WA), 1894, **Jan 5**, Fri, 14(51): 4.

An Inter Ocean special from Battle Creek, Mich., of the 1st inst, says: **The Adventists ...**

- The Madison Daily Leader (Madison, SD), 1894, **Jan 4**, Thu, {1890}: 2.

Last Days are Coming ... A watch meeting was held Sunday night to raise money ...

- The Chicago Record (Chicago, IL), 1894, **Jan 4**, Thu, 14(4): 9.

Preparing for the End... A watch meeting was held New Year's night to raise money...

- The Evansville Courier (Evansville, IN), 1894, **Jan 23**, Tue, {1845/1865}: 2.

Preparing for the End. ... A watch meeting was held December 21st to raise money ...

- The Watchman and Southron (Sumter, SC), 1894, **Jan 24**, Wed, 13(26): 1.

Last Days have Come. Michigan Adventists Preparing for the End of the World.

The Adventists at Battle Creek, Mich., firmly believe that the last days have come, and that in a short time this world will be no more. They believe that the prophecies are being fulfilled. A meeting was held Monday night to raise money to educate the heathens and convert the unsaved. Over three thousand people attended the meeting.

The elders called upon those present to give what they could of their worldly goods to assist in the conversion of the unsaved. Seventy-nine gold watches were given, over a hundred rings, and other jewelry. One man gave his house and lot valued at \$ 3,000. In all over \$ 25,000 was raised for the cause. The elders have advised those of the members that can to sell out and go into the world to spread the Adventist doctrine. Some twenty of the leaders in the faith have already sold their homes at a sacrifice, and have left for different parts of the country to preach the doctrines of the Adventists.

- The Evening Daily Intelligencer (Wheeling, WV), 1894, **Jan 8**, Mon, 42(11): 3.

Battle Creek. Adventists are selling and giving away their property, believing the end of the world is at hand. The Adventists are phenomenally inconsistent. If the world were really coming to an end at the time they believe how could others have more use for the property than they? They appear to disbelieve what they pretend to believe.

- The Patriot (Harrisburg, PA), 1894, **Jan 3**, Wed, {1858}: 4.

Deluded people are again preparing for the near end of the world. A Battle Creek. Mich dispatch says: Ellen C. White, the mother of Adventism, says the end of world is fast approaching. This was conveyed to her in a vision. She cannot tell exactly when the day will come, but that it will come soon. The elders here have enjoined all who can to sell their personal effects and to go out into the world and preach the gospel. About twenty families in obedience to this injunction have sold their houses and gone within the last month, and as many more have their places advertised for sale.

- State Rights Democrat (Albany, OR), 1894, **Jan 5**, Fri, 29(22): 3.
- The Dalles Times-Mountaineer (Dalles, OR), 1894, **Jan 6**, Sat, 34/12(22): 4.

Adventist Fanaticism.

Battle Creek, Mich., Jan. 5. – Ellen G. White, the mother of Adventism, has been having visions again, and her warning that the last day is fast approaching has produced the most intense excitement among the large Adventist colony in this city. The elders have advised all those who can to sell out and go into the world to spread the truth. As a result 20 families have sold their homes and as many more are now offering for sale. Some have left for Australia. Under the excitement about \$35,000 in money or property has been given for missionary work abroad. The largest single donation to this fund was that of a florist named John A. German, who gave a deed of his house and lot, worth \$5000. L. O. Stowell also gave a house and lot. James Gerould, a member of the common council, gave a gold watch. Over 80 gold watches, a large number of gold rings, brooches, bicycles, cloaks and furs have been given, and one man, having no money, took off his overcoat and put it on the altar of the church. The wealthy Adventists gave checks, but the poor made some of the most touching sacrifices for the spread of their doctrines.

- The Waco Evening News (Waco, TX), 1894, **Jan 5**, Fri, 6(148): 3.

Under the leadership of Ellen G. White, known as the "Mother of Adventism," the followers of that peculiar branch of the religious faith, at Battle Creek, Mich., are selling or giving away all their property, and preparing for their ascent to heaven - believing that the end of the world is near at hand. At a recent meeting farms, personal property, jewels, etc., worth \$20,000, were donated to raise a fund for the spread of the gospel. The precise day for the "ascent" has not yet been determined upon.

- The Cleveland Leader (Cleveland, OH), 1894, **Jan 5**, Fri, 47(5): 4.

- Columbus Daily Enquirer (Columbus, GA), 1894, **Jan 10**, Wed, 35(8): 2.

- Weekly Columbus Enquirer Sun (Columbus, GA), 1894, **Jan 13**, Sat, 45 (2): 2.

It is reported that under the leadership of Ellen G. White determined upon.

- Maryland Independent (La Plata, MD), 1894, **Feb 9**, Fri, 14(42): 2.

Visions of Humbuggery.

In times of wide-spread distress or during the prevalence of epidemics or disasters of any kind, there has almost always been a corresponding increase of crime and mental disquiet, and this latter has not infrequently found expression in some sort of religious mania. Humbug flourishes upon the misfortunes as well as the delusions of mankind. The present season of depression and general unrest is no exception to this rule.

Battle Creek, Mich., is what may be termed the religious center of the Adventists, a sect whose members believe in the second coming of the Messiah within a few months or years. In respect to the second advent of Christ this belief is not peculiar to this sect, but is shared by all, or nearly all, denominations of the Christian faith. It differs essentially, however, from others, in that it fixes a date for the advent, not always a specific day or hour, but within a given time. The founder of the denomination originally fixed the month of October 1842 as the time, and when that passed and the world went on bringing its sunshine and shadow, its happiness and sorrow, other dates were fixed upon, but they were generally made to include period of not less than a year.

It is not intended to claim the leaders or believers in the faith of the Second Adventists are humbugs, or were not, and are not, entirely sincere in their belief, but it is neither unfair nor unreasonable to say, since the predictions of the Advent have been demonstrated to be unfounded so many times in the past, it is perfectly proper to question the accuracy of any present predictions.

The present leader, or mother, as she is called, of Adventism, Ellen G. White, of Battle Creek, has recently declared it had been conveyed to her in a vision that the end of the world is fast approaching. No definite day, or month, or even year is fixed, only she is advised by unseen powers it will be very soon.

Now, if it be a comfort to her and her followers to believe in the correctness of this visionary information, no one else surely has a right to complain, provided, of course, the belief is not productive of injury to the rights of others.

But this is just what it has done, and for this reason the effect of the belief, not the belief itself, is to be condemned.

Convinced the end of the world is very near at hand, the Adventist elders have enjoined open their disciples to sell their houses, lands, and all personal effects, and go out into the world and preach the gospel of Adventism. In obedience to this injunction many owners have sold their homes and goods for whatever they could get and made beggars of their wives and children. Many more are trying to sell, and still others have donated all their worldly possessions to provide for sending missionaries to the heathen.

However important maybe the duty they enjoined in obedience to a vision or an idle dream, it is no more imperative to-day than any day those twenty years or more, and it is bringing undeserved suffering upon those who have a higher claim upon these deluded men than even the heathen who sit in darkness.

As a reward for these sacrifices, the disciples are told that, after the end of the world, they will sleep for a time, and when the earth has been purged of all its sins they will come back and possess the world.

This is the very arrogance of religious faith. Of the inhabitants of this country alone, to say nothing of the rest of the world, the Adventists do not at the outside, comprise one thirtieth of one per cent, less than one person out of every twenty thousand, and yet they believe, or profess to believe, a just and merciful God has vouchsafed to them a knowledge denied to all the rest of his children from the dawn of creation to the present day, by which they are, through sacrifice of some, present comforts, to be, sole heirs of his goodness forever.

In accordance with this belief they have expended large sums of money in building strong and substantial structures which after all the rest of humanity have perished and are blotted out, forever, they are to return and occupy forever.

Such a conception of duty is antagonistic to every principle upon which the religion of Christ is founded. It not only condemns all the countless millions who have never heard nor read the tidings of salvation, but the of Christians in this and other lands who have, never heard of the foreknowledge given to the leader of a mere handful of men and women, and who do not believe Infinite love and mercy is limited to one out of every two or three millions of humanity, nor that only the merest fraction of the race is to inherit the earth. It may be asserted without hesitation, the professors of this particular faith are in nothing better than their neighbors and are lacking in many of the essentials of Christianity.

Such a creed is heartless and cruel in the extreme and can be productive only of injustice.

- St. Albans Daily Messenger (St. Albans, VT), 1894, **Jan 5**, Fri, 34(4): 2.

The End not Yet.

The Seventh-day Adventists in Michigan have received another impression that the end of the world is very near. A. so strong has the conviction become that a great many of them are donating their worldly goods to missionary funds for the purpose, converting the world to the seventh-day doctrine before the supposed destruction takes place. At recent meeting held in Battle Creek, Mich. the people present gave up their gold watches, rings and other jewelry; and others are selling their homes at a sacrifice in order to become preachers.

Panics of this kind have occurred before, both in ancient and modern times, but the world still moves. The trouble is that a good many have read the prophetic declarations of sacred writ as if the mere studying of these would turn them into prophets, the falsity of which supposition has been proven again and again. Prophecy was never intended for that purpose.

A lot of People at Battle Creek, Mich., have become possessed with the idea that the world is about, to come to an end, and at a recent meeting the leaders in the craze succeeded in getting the others to donate some \$25,000 worth of money and goods. Now look out for those fellows to disappear without wait-out for a world accompaniment.

- Pierre Weekly Free Press (Pierre, SD), 1894, **Jan 11**, Thu, 11(35): 4.

Battle Creek, Mich., according to a dispatch to the New York World, is the scene of great excitement at this time, because Ellen G. White, the mother of Adventism, has had revealed to her in a vision that the end of the world is near. At a meeting in the tabernacle of that place people were adjured to donate what they could of their personal effects to educate the heathen and spread Second Advent doctrines. Twenty-five thousand dollars was given at this meeting for that purpose. There is one sane streak in these people. They **have expended** over \$ 50,000 in buildings this year and have made them very strong and substantial, for they believe that after all the sinners have gone they **will come back and occupy them**. This is putting into practice the formula of some of the early Connecticut settlers as follows: "Resolved, That the saints shall inherit the earth; Resolved, That we are the saints."

- The Vermont Phoenix (Brattleboro, VT), 1894, **Jan 12**, Fri, 61(2): 7.

"Resolved, That the saints shall inherit the earth; Resolved, That we are the saints."

[G. M. Valentine, W. W. Prescott, Forgotten Giant of Adventist's Second Generation. – Hagerstone, MD: Review and Herald Publishing Association, **2005** (336): 160]

[The Labour-Movement, Abroad and at Home. – In: The Quarterly Review (London, J. Murray), **1874**, 137 (273): 188]

End of the World. Doctrine which Manchester, N.H. Will Hear.

Seventh Day Adventists to Swoop Down Upon the City.

[Special dispatch to the Boston Journal].

Manchester, N.H., Jan 12. This city threatens to be seized by a religious revival more starting in its effects and mere far reaching its scope than anything that has been known here since the famous Warner revival of the recent visit of Moody and Sankey.¹

Leading evangelists are to commence work at once at the St. Paul's Methodist Episcopal and First Baptist Churches, but this is only a secondary matter compared to the effort which is quietly but enthusiastically being carried on here by the Seventh Day Adventists of Battle Creek, Mich. This curious sect whose head quarters are in Battle Creek, believe that the world is about to come to an end, and they are sacrificing everything – houses, lands, real and personal property to pay for missionaries, who shall go out in the world and warn the people of the wrath to come.

Rev. C. R. Crossett, pastor of the local Bethel Advent Church, said today that his people had nothing in common with the Battle Creek branch, but that emissaries of the latter were at work in the city actively proselyting and had met with big success. Over 400 books containing the Battle Creek faith have already been sold here and the enthusiasm has not yet by any means reached its height. Mr. Crossett believes that after the people's minds get well saturated with the doctrines of the denomination, some of the leaders will come here, pitch a tent, pack it with people and put their best speakers on duty. After one season with a tent a church will be built, and then the city will be made a rallying point for all New England. Manchester is a particularly favorable field, as there are a large number of Adventists here, and the denomination has always been quite strong in this State.

The Battle Creek brethren ban some queer ideas. They observe Saturday as the Sabbath, like the Jews, and they believe that all who do not observe Saturday as a day of rest have the mark of the beast on their foreheads, alluding to Revelations, and are doomed to perdition. They also regard the United States as the two horned beast mentioned in St. John's wonderful book.

¹ Ira David Sankey (1840-1908) and Dwight Lyman Moody (1837-1899) [MT]

Reports received here from Battle Creek are to the effect that the members of the denomination there are giving away \$ 5000 houses and lots, gold watches, brooches, bicycles, cloaks, furs and even the necessities of life as well as the luxuries. It is said that 200 converts were baptized there at one time. The matter has caused no end of excitement in the Advent colony here and further developments are anxiously awaited.

- Boston Journal (Boston, MA), 1894, **Jan 13**, Sat, {1833}: 7. {61(19844)}

Planning for a New Era.

Michigan's Adventists Propose to Have an African Sanitarium.

Battle Creek, Mich., Jan. 15. – The Adventists here are raising \$50,000 to be used to construct a medical sanitarium at Claremont, South Africa. The building will be built here after plans furnished by Dr. J. H. Kellogg, and under his supervision. When completed it will taken down in sections and shipped to Africa. The Adventists believe, it is said, that after the world ends, their buildings will preserved, and they will return and occupy them.

- The World; The Evening Edition (New York, NY), 1894, **Jan 15**, Mon, 34: 2.

The Adventists at Battle Creek, Mich., are raising \$50,000, to be used to construct a medical sanitarium at Claremont, South Africa.

- The Evening Star (Washington, DC), 1894, **Jan 16**, Tue, 84(20783): 2.

The Impending Doom.

According to the prophecies of modern Adventists, the day of doom is near at hand. Three thousand Adventists at Battle Creek, Michigan, have fixed **April 1st** as the date at which all sublunary affairs shall be wound up and this beautiful world shall be destroyed. Yet here we are, scheming and planning for the future, like the misguided people in the days of Noah, marrying and giving in marriage, with no thought of the destruction that is about to overtake us. Not so with the three thousand saints of Battle Creek. They are getting their ascension robes ready and leaving this poor misbelieving world to take care of itself. What will they say when the 1st of April comes and goes without a catastrophe, when the sun rises as usual on the 2nd day of April? Will they conclude that the whole thing was a gigantic hoax, an April fool on a grand scale? Will the dupes lose faith in their prophets and turn like sensible men to the every-day duties of life? No doubt some of them will do so, but others are too deeply steeped in folly to abandon it for a single disappointment. They will conclude that there was only a slight mistake in the calculations, and fix another day for the grand catastrophe. It is well to remember that for good and sufficient reasons a wise Providence has hidden the future from our eyes and that it is the part of the highest wisdom in man to perform the duties of the present hour, and leave the future to his Creator. – *Lynchburg Advance*.

These Adventists are not only April fools, but fools all the year round. – They are not the only fools, however, who think they know how to interpret the prophecies of Daniel. Whenever a man claims to know when the world will be destroyed, you may know that his mind needs repair. Such calculations have determined a number of times in the past when that event was to occur, but it is still here where it will be millions of years.

- Staunton Spectator and Vindicator (Staunton, VA), 1894, **Jan 17**, Wed, 71(21): 2.

- Highland Recorder (Monterey, VA), 1894, **Jan 26**, Fri, 7(8): 2.

Battle Creek Church. Enthusiasm of Adventists.

Recent Watch-Meeting and Its Relations to the Second Coming of Christ – Heresies which have sprung up in Ottawa County. // Special to the Chicago Record.

Battle Creek, Mich., Jun 17. - This has been a great month with the seventh-day Adventists of this city. As is generally known, this city is the world's headquarters of this denomination. It is here that they congregate from every part of the globe and from here

that they go forth to preach the gospel to all nations. Here is located their great printing house, from which are annually sent out hundreds of thousands of tracts and other publications. Here also are their mammoth sanitarium, which is one of the best-paying institutions of its kind in the country, and the college, from which are graduated most of its elders and workers.

The present session of activity commenced with the end of the old year, when occurred that remarkable scene which has thus far been inadequately described by the press of the country. For a week the hundreds of believers in the city had been engaged in prayer for the advancement of their work and on the last night of the year they assembled, with their friends and neighbors, in the tabernacle to the number of 4,000. There was a number of non-believers and the vast building was tilled to overding. The believers had come to make their regular offerings for foreign-missionary work, which with other contributions, are made annually in addition to a sum equal to one-tenth of their incomes, which is contributed regularly by every member or the church.

After an elder had spoken briefly of the needs of the cause and of the new fields to be occupied this year the boxes were passed through the audience and into them envelopes, containing individual offerings, both great and small, were placed. These boxes were quickly filled, carried to the rostrum and emptied and quickly returned to the audience to be again filled to overflowing. The people seemed unusually eager to contribute to the support of the work and as the boxes came in sight there was it forest of uplifted hands, waving offerings in the air, as if the donors were fearful that they would be passed unnoticed.

Couldn't Wait for Boxes.

In addition to the box-bearers people came up to rostrum and down from the galleries laden with many things which they had decided to contribute. Among these offerings were numerous gold watches, expensive jewelry, gold rings, chains and bracelets, elegant silver and gold ware, silk dress patterns and costly pictures. The amounts indorsed on envelopes containing cash contributions were then called off to tellers, who announced \$9,000 in cash collections. In addition city real estate valued at \$6,000 was given. Also 84 gold watches, most of them new, and some of them heirlooms, were laid upon the altar to be sold and the proceeds to be used in carrying forward the work of spreading gospel tenth. No urging of any kind was used to induce the people to yield up their treasures, their only prompting in this respect being in apparent desire to aid in the furtherance of the work to which they had set their bands.

The total amount contributed in cash, real estate and personal property footed up between \$21,000 and \$22,000, and this is already finding its way into the channels for which it was given. In view of the prevailing hard times, this contribution is far in excess of any offering hitherto made by the church in this city for this purpose, and when it is borne in mind that the same scene was being enacted, at the same time, in all the churches of this people in the country, it will be readily seen how it is that the Adventists support and carry forward their work wittingly resorting to the numerous expedients, which are resorted to by other denominations.

Description of the Baptisms.

On the succeeding Friday forty-six converts were baptized in the tabernacle and on the following day 142 persons were similarly immersed. The latter was another triumphant day for the faithful in Battle Creek. Elder W. W. Prescott, president of the Battle Creek college, spoke and drew lessons of encouragement from the experience of ancient Israel. The following account of this wonderful service, which appeared in the "Review and Herald", the organ of the church, is of unusual interest, because of the utterances relative to the early second coming of Christ:

"But the most important lesson was the illustration furnished of our position to-day. We stand upon the borders of the heavenly Canaan. The forty years of wandering are almost over. Satan, about to lose his coveted prey, will bring to bear all his power and most skillful

stratagem to overthrow them, and the most dangerous one will be that device to which Balaam resorted, and that is to draw the people into worldly and idolatrous ways and the gratification of sensual desires. But the Lord will keep all those who will let him keep them and who do not turn traitors to his cause. This afternoon was devoted to the ordinance of baptism. It was stated last week that seventy had requested baptism. The number had grown until it reached nearly 130. Some were hindered by unavoidable circumstances from going forward, but 142 were baptized. During the baptism a gospel praise service was held and as the candidates were led down one after another into water and buried in Christ and the grand melody of songs of praise and thanksgiving filled the house, it was a most impressive and inspiring scene. It was pleasant to see husbands and wives, brothers with brothers, sisters with sisters, brothers with sisters – sometimes the children of a whole family – go down into a watery grave together. Elders Durand and McCoy were the administrators and ably performed their part, while the candidates passed through the service in a calm and happy manner. In the evening the church assembled for the ordinances of the Lord's house. The congregation filled the entire auditorium and overflowed into the three vestries. The number was perhaps nearly twice as large as we have ever had here before at such a meeting and the largest number of seventh-day Adventists ever assembled on such an occasion. Thus the day was filled with blessings and good cheer for the people."

Strength of the Church.

During the year, just passed 350 persons have followed what they believe to be by the divine injunction laid down in Roman, vi: 4,5, to be buried with the Lord in baptism, and raised in the likeness of his resurrection. The present numerical strength of the Seventh-Day Adventist church in this city is between 1,200 and 1,300, which, with those attending the college, and others employed at the sanitarium, make an average Sabbath attendance of between 3,000 and 4,000 persons. At the college many students of other denominations have entered, but it is claimed that not 2 per. cent of those who have entered, believing some other religious faith, have graduated without becoming Adventists. An elder says that in proportion to the number in their flock, they are increasing 10 per cent faster than any other denomination on the face of the globe. There is no class of people which has given more to the church and to charity. Each member of the church gives one-tenth of what he earns each week to the cause. They are very reticent about their good deeds, but it has been learned that a committee of women of this church have recently been visiting the homes of those who are out of work in this city and have rendered substantial aid.

The only thing in the nature of a rebellion among the believers which has come to the ears of the public has just been reported from Ottawa county, where there is a congregation of seventh-day Adventists. Heretofore the people have been very zealous and orthodox, but now some of the influential members of the congregation boldly declare their disbelief in the impending destruction of the world.

Rebellion Against the Doctrines.

At a revival meeting held within the last month Miss Ella Sevoy, who scandalized the good people of Grand Rapids last spring by appearing in their midst in male attire, had the effrontery to argue this question with the pastor, and reports of the discussion are the effect that she staid right by the dominie until the match was declared a draw. The rebellion in Ottawa county has another and more startling feature. Some of the disgruntled ones are declining to pay into the church treasure one-tenth of their weekly earnings, as is the custom among the seventh-day Adventists. In view of the financial depression they are asking for six months time, but it is said the elder is inclined to insist that the Lord must have his dues and that right promptly. It is also charged that he states that 20 per cent interest will be added to all tithes not paid on demand.

This little rebellion, while it would not cause much uneasiness or disturbance in the ordinary church, is calculated to make quite a stir among the Adventists, who utter

strangers to internal dissensions and strife. Whatever turn affairs may take, however, the public may depend upon it that they will hear but little of the controversy, as these people have a way of settling their affairs of discipline without the blare of trumpets or other undue demonstration.

- Chicago Daily News (Chicago, IL), 1894, **Jan 18**, Thu, 14(16): 9.

The Second Advent.

A Battle Creek dispatch says that on New Year's night 3,000 people gathered together to take action on this momentous question:

"The elders called upon those present to donate what they could of their worldly goods to assist in the conversion of the unsaved. Seventy nine gold watches were given, over 100 rings and other jewelry. One man gave his house and lot, valued at \$3,000. In all over \$25,000 was raised for the cause. The elders have advised those of the members that can to sell out and go into tile world to preach the Adventist doctrine."

What is it you will not believe, when you bear of people in their senses and every day clothes, making such spectacles of themselves?

- The Pickens Sentinel (Pickens, SC), 1894, **Jan 18**, Thu, 22(18): 2.

READY FOR THE END OF THE WORLD.

Second Adventists Heaping the Altar with Watches and Jewels, Giving Away Their Property and Preparing for the Coming of Christ.

- The World; Evening Edition (York, NY), 1894, **Jan 19**, Fri: 6.

End of the World.

Seventh Day Adventists Think it is Coming very Soon. The Seventh Day Adventists think the end of the world is very near at hand. Their headquarters are at Battle Creek, Mich. The other day when contributions for the good of the church were asked for, many members of this faith took off their coats and jewelry and laid them upon the altar. Some men gave deeds to the houses and lots they owned, and one man gave a cheek for \$5,000. There will be some interesting stories told in "The Sunday World" about the causes that lead the Adventists to think that the world will end soon. The Adventists talk of building a sanitarium in South Africa. The money is said to have been raised already. The founder of this faith was James White, who started his theory at Middletown, Conn., in 1850. White is now dead. [fig. Giving Up their Jewelry]



- The World; Evening Edition (New York, NY), 1894, **Jan 20**: 6.

Look for the End of the World.

Adventists Think a General Change, Spiritual and Physical, is at Hand.

Battle Creek, Mich., Jan 20. – *Special Telegram*.

– Elder **Uriah Smith**, of the editor-in-chief of all the papers and books turned out by the Adventists at that place, makes the following statement regarding the near approach of the end of the world: "By the phrase, 'the end of the world: we mean a change of dispensation. We believe it is near at hand. The gospel was to do a specific work in the world, to gather out a people for the Lord as stated in Acts XV. 14. We believe the gospel has nearly

accomplished its work in the world and that a change of dispensation is at hand. We believe a change is also awaiting the physical world and that the change is described in II. Peter iii., 7. We understand that the physical globe is to be renewed and will be the everlasting abode of the redeemed under the title of a 'new heaven and a new earth,' Rev. xxi. 1. Then will be fulfilled Christ's words in Matthew v., 5".

- Daily Inter Ocean (Chicago, IL), 1894, **Jan 21**, Sun, 22(301): 1.

The End of the World. What the Adventists Really Believe about It.

- The Evening Press (Grand Rapids, MI), 1894, **Jan 23**, Tue, {4th}: 1.

Approach of the End of the World.

- Hot Springs Weekly Star (Hot Springs, SD), 1894, **Feb 2**, Fri, 8(40): 4.

The End of the World.

Elder Smith of the Adventists, tells why it is coming soon.

Battle Creek, Mich., Jan 21, 1894.

Elder Smith, the head of the Adventists here, has issued a statement showing why his followers believe the world is soon to come to an end.

He says the gospel was intended to do a specific work in the world – to gather out a people for the Lord, as stated in Acts xv. 14.

"We believe", he says, "the gospel has nearly accomplished its work in the world, and that a change of dispensation is at hand. We believe a change is also awaiting the physical world and that the change is described in II. Peter iii., 7. We understand that the physical globe is to be renewed and will be the everlasting abode of the redeemed under the title of a 'new heaven and a new earth,' Revelation, xxi. 1. Then will be fulfilled Christ's words in Matthew v., 5".

- The Boston Herald (Boston, MA), 1894, **Jan 22**, Mon: 3.

- Boston Morning Journal (Boston, MA), 1894, **Jan 22**, Mon, {1833}: 1.

- Boston Evening Journal (Boston, MA), 1894, **Jan 22**, Mon, {1833}: 5. [61(19853)]

Elder Uriah Smith, leader of the Seventh Day Adventists of Battle Creek, Mich., says the end of the world is near.

- Muskegon Chronicle (Muskegon, MI), 1894, **Jan 25**, Thu, 14(211): 6.

- Evening Bulletin (Maysville, KY), 1894, **Jan 27**, Sat, 13(56): 4.

- Worthington Advance (Worthington, MN), 1894, **Feb 1**, Thu, 22(25): 1.

- Griggs County Courier (Cooperstown, ND), 1894, **Feb 2**, Fri, 12(4): 6.

The Leader of the Seventh Day Adventists of Battle Creek, Mich., **Elder Uriah Smith**, says the end of the world is near.

- The Elkhart Weekly Review (Elkhart, IN), 1894, **Feb 1**, Thu, 35(1): 2.

- State Republican (Jefferson City, MO), 1894, **Feb 1**, Thu, 23(8): 1.

- The Cape Girardeau Democrat (Cape Girardeau, MO), 1894, **Feb 3**, Sat, 18(35): 2.

Elder Uriah Smith, of the Second Adventists, has issued an official warning that "the end of the world is drawing nearer." It is; it is. It is one day nearer tonight than it was last night. (шутка)

- Phillipsburg Herald (Phillipsburg, KS), 1894, **Mar 15**, Thu, 16(21): 3.

- Essex County Perald (Island Pond, VT), 1894, **Apr 6**, Fri, 22(2): 1.

Signs of the Times. The Adventists Believe a Change in the World is Now at Hand.

Elder Uriah Smith, a prominent Adventist and editor of the Review and Herald, says the Adventists believe the gospel has nearly accomplished its work and that a change of dispensation as well as a change in the physical world is at hand. He says the fulfillment of the bible prophecies can be clearly traced in the history of the world down to the present time, and only the closing events now remain to be fulfilled.

Many prophetic periods are given in the scriptures, some of them reaching down to the present generation. They think it can be clearly proved that all these prophetic periods have now expired, and, according to the declaration of the scriptures, as we understand them, the end is then near.

They find in the scriptures many descriptions of the state of the world, in its political; social and moral aspects, which would be peculiar in the last days. They find the picture most accurately filled out in the condition of the world at the present time and are therefore persuaded, they have reached the time when those prophetic declarations apply, and consequently that the end of this dispensation is at hand.

They consider the present trouble over the question of labor and capital one of the signs of the times. They think it is alluded to by the apostle James, in the fifth chapter of his epistle, when he speaks of the heaping up of treasures by the rich, and the oppression of the laborers in the matter of their wages and support.

- Jackson Weekly Citizen (Jackson, MI), 1894, **Jan 30**, Tue, 56(2882): 4.

Awaiting the End. Terre Haute Adventists Stand Beady the Great Climax.

Terre Haute. Ind.. Jan. 24. – The first anniversary exercises of the dedication of the Terre Haute tabernacle seventh-day Adventists were held Saturday and Sunday. On Jan. 21, 1893, the church was opened with a membership of thirty and has doubled in numbers in the last year. The small body of followers had a hard struggle to build the church here, but the difficulties have been overcome and the church is in a flourishing condition. Now the sixty or seventy members of the little church are quietly preparing for the end of the world, which they believe is near at hand.

The reason for this forecast is that Mrs. Ellen White, the mother of the church, residing at Battle Creek, Mich., has had a vision. In this vision she asserts that the Lord told her that the world would come to an end in at short time. The accuracy of Mrs. White's visions is not even questioned by her followers here or in other cities. They say she has never deceived them and they believe without doubt that her prophetic power is beyond cavil. So earnestly do Mrs. White's followers in this city believe in the forecast that they are preparing robes of white linen and holding special prayer service, in preparation for the last day of worldliness.

When the Adventists say the end of the world is coming they must not be taken literally. By the end is meant the personal coming of Christ and the ultimate annihilation of the wicked.

Once a year the Adventists hold a meeting about Christmas time and give liberally for the support of their churches. A gift. meeting was held at the church here a few weeks ago and many valuable donations were made by the members. The teachings of the seventh-day Adventists prohibit socials, entertainments, church fairs or similar catch-penny affairs as a means of raising money for the church. All the support must come liberally from the pockets of the members. The most of the members give one-tenth of what they earn every week for the support of the church.

Their doctrine briefly put is this: They believe in free grace, like a Methodist, in baptism like a Baptist, in feet washing and in the perpetuity of the Ten Commandments. Upon the fourth commandment they base their observance of the Sabbath or the seventh day – Saturday. They also believe in the unconscious state of the dead. In other words they think that the dead sleep until the judgment day, when the final destruction of the wicked occurs. The doctrine of eternal punishment or hell fire finds no place in their theology.

- The Chicago Record (Chicago, IL), 1894, **Jan 25**, Thu, 14(22): 9.

[ref. to Jan 5, 1894]

A dispatch from Battle Creek, Mich., says: "**The Adventists here firmly believe** that the last days have come, and that in a short time this world will be no more. A meeting was held last night to raise money to educate the heathen and convert the unsaved. Over 8000

people attended the meeting. The elders called upon those present to donate what they could of their worldly goods to assist in the conversion of the unsaved. Seventy-nine gold watches were given, over 100 rings, and other jewelry. One man gave his house and lot, valued at \$3000. In all over \$25 000 was raised for the cause. The elders have advised those of the members that can to sell out and go into the world to preach the Adventist doctrine.

Of course the world will not come to an end, and when the cranks are convinced of that they will kick like steers to get their property back. They will not go up, as expected, but will feel bad to know their goods and chattels have gone up.

- The Pascagoula Democrat-Star (Pascagoula, MS), 1894, **Jan 26**, Fri, 49(49): 1.

It has been officially announced at Battle Creek, Michigan, the headquarters of the Adventist church, that the world is to come to an end between the 1st and the 15th of February. This will save an immense amount of painful hairpulling on the part of the adherents of Congressman Springer and ex-Mayor Hay.

- The Illinois State Journal (Springfield, IL), 1894, **Jan 29**, Sun: 2.

- **An Adventist at Battle Creek**, Mich. says the world is sure to **collapse in a few months**. This prediction has been made before, but this time it is a cock sure go. We shall keep our books open to the last minute to enable delinquents to square their subscription accounts. This will give them an opportunity to start in right in the other world, even if they lived wrong in this.

- Western Advance (Worthington, MN), 1894, **Feb 1**, Thu, 22(25): 5.

Getting Ready. For the Last Great Day on Earth, which they think is near at Hand.

Cincinnati Adventists Give Up Their Possessions.

Queer Scenes In a hail On West Seventh Street

About 100 residents of this city are making deliberate preparations to die at a very early date.

They are neither victims of the suicidal mania nor have they any special reason to die any sooner than their neighbors, but are members of congregation of Seventh-Day Adventists.

Most of their preparations were made last Saturday in a hall at 199 West Seventh Street, where they meet for worship.

Elder J. G. Wood, the venerable pastor of the church, on that day called for his followers to make any donations to the church they desired to. The women of the congregation walked from their seats to the altar and laid down their jewelry and other articles of value in a heap. Some of the men gave their watches and check, for large sums, and others money.

These were placed in the treasury of the church, and the proceeds realized on them will be sent to Battle Creek, Mich., where the Adventists have their headquarters.

Wednesday was a day of prayer and fasting among the most devout of the Adventists to prepare for the second coming of Christ and every day is earnestly believed by them to bring the period of the millennium nearer.

Next Saturday another meeting will be held for further sacrifices and donations. If the great final should occur in the meantime, as many of them expect, of course, the meeting will be postponed indefinitely.

Elder Wood is a patriarchal-looking old gentleman, willing to talk to all who desire to become converts to his faith, explained at length to a Post reporter why the Adventists were convinced of the early destruction of everything mundane.

He occupies Flat 13, in the San Rafael, on West Fourth Street, together with a young theological and medical student, who is preparing himself in both studies, in order to become an Adventist minister and a missionary.

By the aid of two charts, adorned with pictures of the mythical beasts seen by Nebuchadnezzar in his vision and Daniel's prophecies, he made it clearly apparent to his

own satisfaction that our days on earth are numbered. Nearly all the members of the queer creed are getting their white robes in readiness.

- The Cincinnati Post (Cincinnati, OH), 1894, **Feb 1**, Thu, N 3844: 4.

Preparing to Shuffle off.

Cincinnati, Feb. 2. - About 100 residents of this city are making deliberate preparations to die at a very fairly date. They are members of a congregation of Seventh-day Adventists. Most of their preparations were made last Saturday in a hall at 199 West Seventh street, where they meet for worship.

Elder J. G. Wood, the venerable pastor of the church, on that day called for his followers to make any donations to the church they desired. The women of the congregation walked from their seats to the altar and laid down their jewelry and other articles of value in a heap. Some of the men gave their watches and check, for large sums, and others money. These were placed in the treasury of the church, and the proceeds realized on them will be sent to Battle Creek, Mich., where the Adventists have their headquarters. Next Saturday another meeting will be held for further sacrifices and donations. Elder Wood is a patriarchal-looking old gentleman, willing to talk to all who desire to become converts to his faith. Nearly all the members of the queer creed are getting their white robes in readiness.

- The Wichita Daily Eagle (Wichita, KS), 1894, **Feb 3**, Sat, 20(67/2597): 2.

Seventh Day Adventists.

What they Believe Regarding the Dissolution of the World.

Editor Journal: Your paper of Jan 29, contained the startling announcement that the world is to come to its end between the first and the fifteenth of next month. This bit of intelligence is credited to the Adventists of Battle Creek. Now I do not believe that The Journal would deliberately misrepresent anyone, either in their religious views or otherwise; so in justice to both The Journal and the Adventists these few lines are offered.

The Seventh-day Adventists do certainly believe and teach that this world is about completed; but a little investigation will convince the candid that this story originated in a mind akin to that one which first plotted against the work of God in the "Garden" home. A connection with this people of over six years enables me to speak understandingly of their believe.

They believe that the Maker of the world gave "signs" (Matt. 24-3, 29, 30) of its dissolution, and said that they would be evidence to the beholder that that event was "here," even at the doors," He certainly meant what He said – "My words shall not pass away" – verse 35. They also believe that other statement, viz: "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only!" Accordingly, S.D. Adventists have never so much, as suggested the year in which the Lord might come. "False witnesses did rise up; they laid to my charge things which I knew not" (Psa. 35:11).

Here we rest the case, with a cordial invitation to anyone who wishes to examine the literature of this people to call at the Mission building, 125 West Monroe street. Here the State Tract society has its office, and the secretary, though constantly receiving and mailing S. D. Adventist publications, and expecting to do so for some months to come, will be pleased to attend to the wants of any who wish to see for themselves what position the Adventists occupy on this all important question. G.T.

- Springfield Sunday Journal (Springfield, IL), 1894, **Feb 4**, Sun: 1.

Ohio State Journal – The **Battle Creek Adventists** have now fixed the date of the end of the world for the 15th inst. This will enable a great many people to look spring house-cleaning pleasantly in the face.

- The Cleveland Leader (Cleveland, OH), 1894, **Feb 10**, Sat, 47(41): 6.

End of the World.

Seventh Day Adventists Expect it to Occur Soon. Much Money Given Away. Giving their Property to the Church that People May be Warned of the Approaching End.

Battle Creek, Mich. Feb. 5. – There is an enthusiastic colony of Seventh Day Adventists In this city who believe that the end of the world is near at hand. They predict a grand cataclysm at no distant day. The most powerful reason for this reckless forecast is that Mrs. Ellen White, the mother of Adventism, has had a vision. In this vision she asserts that the Lord told her that the world would come to an end in a short time.

The accuracy of Mrs. White's visions is never questioned by her followers; they say she has never deceived them. They believe she is more prophetic oven than Cassandra of old. Nothing can shake their belief in her ability to discount the future, not even the arrest and imprisonment of many of her followers by the authorities in Louisiana, Georgia, Maryland, Arkansas and Tennessee.

Shuffling off the mortal coil as an Adventist is a temporary affair after all, for the reason that the Adventist merely goes to sleep, and after awhile returns again to the world. When the Adventist say the end of the world is coming they must not be taken literally.

Once a year the Adventist meet and donate what they can for the good of the cause. They donate this money instead of giving each other Christmas presents. There is no compulsion about these donations. Each member gives just what he can, and gives freely. No one is even asked to contribute.

The last meeting of this kind was in Battle Creek, held a few days ago. The spacious tabernacle was crowded to its utmost capacity. Over 5,000 people attended. When the elders called upon those that were desirous of giving for the good of the cause there came from the multitude assembled a response the like of which was never known before in the history of any religious denomination. The large altar was cleared, but it was not large enough to hold the donations that came from the over-flowing hearts of the worshipers of this peculiar faith.

Those who had it gave money, those who had no money gave personal property. Women took off their rings, men gave their watches. John German gave his house and lot, valued at \$1,000. Other men gave lots. Two gentlemen gave their overcoats. One lady took off her sealskin cloak and laid it on the altar.

Alderman Gerould, a prominent politician of Battle Creek, gave a gold watch and his wife gave her silver-ware. Professor Prescott, the head of the college, gave his check for \$5,000.

When the gift giving ceased, it was seen that the altar was filled to over-flowing with watches, rings, cloaks, coats, bicycles, silverware, brooches, and, in fact, almost everything of value in the shape of personal property that one could conceive of.

In all, there were eight watches, seventy gold rings and fifty brooches. The total value of the contributions is estimated at \$25,000. This, the largest donation ever made by this church, is believed to be the largest ever made by any religious society. Over 90 per cent of the donors are persons that work every day for what they get. But this is only a portion of the donations made by these zealous people. The most of the members regularly give one-tenth of what they earn every week for the support of the church. Besides this, they con-tribute liberally to the support of the poor, but none of the Adventist themselves can be classed as poor, for as a rule, they are prosperous.

Now, that the last day of the world is approaching, the elders have advised those of the members in Battle Creek who can do so to sell out and go forth to preach the truth. Consequently, many have left, having sold their homes for what they would bring and have gone to different parts of the world. Many more have their places offered for sale. This does not decrease the population of the city, for converts to the faith are coming in daily.

Battle Creek has been the head-quarters of the church for years.

The growth of the denomination has been rapid. In 1850 James White, now deceased, who was the founder of Adventism, started in Middletown, Conn., a small paper called the

Present Truth. The paper was devoted to the teachings of the doctrine of the Sabbath, or the seventh day. He edited and set the type for the paper himself. For several months he carried the entire edition seven miles in a bag on his back to the postoffice to be mailed. In 1855 the paper was removed to Battle Creek and the headquarters of the church established there. It was due to White's efforts that the church has prospered.

From a little printing office in a garret the business has grown until now the Adventists have the largest printing office in Michigan, the largest one on the Pacific coast, at Oakland, Cal.; offices in Melbourne, Australia; Christiana, Norway; Basle, Switzerland, and in London. The value of the five establishments is estimated at over \$1,000,000. Books and papers are printed in these offices in every known tongue. The year's business just closed by the Battle Creek office was the largest of any business concern in the world, with one exception. Their medical and surgical sanitarium at Battle Creek is the largest in the world. They have colleges in Walla Walla, Wash.; College View, Neb.; Hillsborough, Cal., and Claramount, South Africa.

One of the largest projects of the Adventists is the establishment of a sanitarium in Claramount, South Africa. The money has already been raised. Dr. Kellogg, superintendent of the Battle Creek sanitarium, will draw the plans. The plan is to build the structure at Battle Creek and then ship it in sections to its final destination.

The Adventists do not use stimulants of any kind, not even tea or coffee. You could no more buy a pound of tea at one of their groceries than you could buy a dose of morphine with suicidal intent. They pride themselves on their morals, and in their every day life they live up to what they preach.

Their doctrine, briefly put up, is this: They believe in free grace like a Methodist, in baptism like a Baptist, add in the perpetuity of the Ten Commandments. Upon the fourth commandment they base their observance of the Sabbath, or the seventh day. They also believe in the unconscious state of the dead. In other words, they think that the dead sleep until the judgment day, when the final destruction of the wicked occurs. The doctrine of eternal punishment, or hell fire, finds no place in their theology. In the past year they have increased in membership over 25 per cent.

- The Kootenai Herald (Bonners Ferry, ID), 1894, **Feb 10**, Sat, 3(33): 2.
- The New North-West (Deer Lodge, MT), 1894, **Feb 10**, Sat, 25(31/1083): 3.

The Annual Millennium.

At Battle Creek, Michigan, the members of the Adventist faith are gathering from day to day and making ready for the end of the world, which is going to take place very shortly. The high priestess of that faith, Ellen G. White, has had a vision and announces authoritatively that the real, only genuine end of the world is at hand, and, as she has always been singularly veracious and correct in her statements, her followers place implicit faith in this last startling edict.

At a mass meeting recently held in Battle Creek one of the largest and most heterogeneous collections on record was taken up. Women gave their rings and sealskin coats: men laid down their watches, for what avail is a time-keeper when there is no more time to keep? And when the last offering had been laid on the altar there was a mass of money, jewelry, clothing, etc., aggregating \$23,000 in value.

Many of the believers in Adventism have sold their homes and started out to preach their faith to the blinded and spiritually lost of other denominations. For when the final day comes and the trump sounds all those who have not kept the seventh day holy and followed after the tenets of the Adventists will be annihilated. This will prevent an over-population of the future world, for while their membership has increased 1 per cent a year during the last quarter of a century, they are still comparatively few. "But then," as one of their members piously explained, "the chosen of the Lord have always been low in numbers."

In view of the gradual broadening of religious doctrines and the undoubted tendency to lay less stress upon creed and more upon performance, the fact that any religious denomination should claim precedence and an exclusive right to the Kingdom of Heaven in at least singular. There is no more use in trying to collate the newspapers and the Book of Revelations now than there was in the time of Isaac Taylor. Those who know their Bibles best believe that "the day of the Lord will come as a thief in the night," and also "of that day and that hour knoweth no man." Yet what the angels in Heaven are unaware of, Mrs. White claims has been revealed to her.

This is the most recent of a bright, innumerable host of millenniums, each of which has fatted to materialize – or, perhaps etherealize would be a better term – on the date set. There is no need of getting ascension robes or making elaborate preparations for a bodily translation. Any one who is fit to live is also fit to die. "Write it on your heart," says Emerson, "that every day is the best day in the year." People who need the spur of fear to induce them to lead righteous and godly lives may find a pilgrimage to Battle Creek beneficial, but any one who is content to go along from day to day doing his best will probably stand just as good as show of being received among the elect as if he lived in Michigan, went to church on Saturday and worked industriously all day Sunday.

- Rocky Mountain News (Denver, CO), 1894, **Feb 11**, Sun, V 35: 12.

Now Comes a Doleful Wail.

The End of the World is Near at Hand, Say the Adventists.

Scriptural Prophecy Quoted to Show That the Universe is Shortly to be Wrecked

The coming summer, according to a certain religions sect, promises to decide the great question which is now agitating the minds of Christians on one side and Robert Ingersoll, with his followers, on the other. The bible scholars are now beginning to take an active interest in the great day, and many who have not before thoughts upon the subject are attempting to pattern their lives after the example set by the Bible.

The Seventh Day Adventists, which is a comparatively strong organization in this city, and especially so through-out the state and the United States, are, perhaps, the most ardent believer in the literal meaning of great book. This sect, through a vision recently had by Mrs. White, are preparing for the great Judgment day when the son of man shall come in all his glory.¹ Sister White, as she is called, is, it is alleged, possessed with the holy spirit. She has had numerous visions, many of which have already become true, and others of which are in direct line to fulfillment. Her followers look upon her with eyes of confidence and believe in her as being a true medium between God and man. They believe that she has been tried according to the instructions of the bible and found true. Her latest vision was based upon a passage in the bible and is one of the events stated by the old book as leading to the Judgment day.

The twenty-fourth chanter of St. Matthew is taken as the basis of the signs of the times and nearly all of the promised events have transpired which shall precede the "beginning of sorrows."

The beginning of this chapter reads as follows:

And Jesus went out and departed from the temple, and his disciples came to him for to show him the buildings of the temple.

And Jesus said unto them. See ye not all these things? Verily I say unto you there shall not be left here one stone upon another that shall not be thrown down.

And he sat upon a Mount of Olives, the disciples came new him privately saying, tell us when shell these things be? And what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, take heed that no man deceive you.

¹ Possibly, it was an article: E. G. White, Words to the Young. - The Youth's Instructor, 1893, Aug 3, 43(31).

For may shall come in my name saying I am Christ: and shall deceive many.

This last verse is taken as referring to the many Christs, who have risen and fallen during the last decade. It is an undeniable fact that each of these Christs had followers, some more and some less.

A case of a Christ rising in a midst is reported from a small town in Iowa, where two years ago a man went about from house to house doing what good he could, and even going so far as to perform some seemingly miracles. He had many followers, who asked only for his blessing. They fed him, they worshiped him until finally the fraud commenced to dawn upon the minds, and they forsook him only to look around to see something else that seemed mysterious, that they might tall to worshipping a new God.

A Christ who is living at the present time is a woman, and she lives in California, not far from Los Angeles. She probably has more followers than any other one that has been set up as a living example and being a delegate from heaven.

The people who sway from one Christ to another are feeble-minded and tickle, but according to the Adventists they were made so, for the purpose of fulfilling the prophecies of the bible.

The same chapter continues:

And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilence and earthquakes in divers places.

All these are the beginning of sorrows.

These three verses are in full line to the great day and the events herein chronicled have come to pass. The war of the revolution, the civil war and the ancient wars which have transpired are direct fulfillment of the scriptures. The accounts of wars and rumors of wars that are now being printed in every newspaper are only the results of the prophecies of the bible, according to the believers In the near coming of the Judgment day, and as these things come to pass they herald the near second coming or the Savior.

Famine is now riot and pestilences have been in operation in divers ways, viz.; the grasshoppers, drouths and many others for years past. The memorable earthquakes at Charleston and San Francisco are cited as being warnings that the end is near at hand.

Then shall they deliver you up to be afflicted and shall kill your and ye shall be hated of all nations for my name's sake.

And then shall many be, offended and shall betray one another, and shall hate one another.

This prophecy has come to pass in the religious intolerance which has been in vogue in past ages and which will be renewed by the war, which is now being waged by the Catholics and Protestants of the present day and which, it is said, will result in a religious mortal combat all over the world before the time for the second coming of the Lord and at no distant day.

The eleventh verse of this chapter says:

And many false prophets shall rise and shall deceive many.

This scriptural prophecy has been fulfilled in the abundant number of spiritualists and clairvoyants who now inhabit the land. They have prophesied events sometimes correctly, but more often not so, and it is alleged that this is the work of the devil who is getting a firm hold on mankind by his farseeing and cautious maneuvers. * * * * *

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

Missionaries of different sects hive gone to every part of the world to peach the gospel to the heathen, and now the time has come when this prophecy is timely and effectually fulfilled.

The twenty-fifth verse of the same chapter has been notably carried out in the course of events by the rush of the Mormons to Salt Lake and throughout the great American desert, it reads as follows:

Wherefore, if they shall say unto you: Behold, he is in the desert, go not forth. Beheld, he is in the secret chambers, believe it not.

The twenty-ninth¹ chapter says:

Immediately after the tribulation of those days shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken.

An old Christian lady, in speaking of the foregoing verse, said that her mother had often told her of the memorable darkening of the sun when no clouds were visible, and while she was sitting in school. It became so dark in midday that to move about comfortably it was necessary to carry a lantern.

The falling of the stars occurred in the time of many who are living at the present day, and they describe the event as being a most thrilling and wonderful phenomena. Superstitious people were confident that the end of the universe had really come and the mourning which was the result of this was truly pathetic. All along the Mississippi river the stars appeared to fairly rain down, while the heavens seemed to be in constant commotion.

* * * Verily I say unto you, this generation shall not pass till all these things shall be fulfilled. This is as near the date as can be estimated. Some little discussion has been indulged in as to the time allotted to it generation, whether it be of the time at which Christ spoke, or be of the time of which he spoke. It would seem to infer the latter, and this has been accepted by those who are looking for the final day. Hence the day is near at hand when God's chosen shall be taken to him and the others will be destroyed with the earth.

In taking this view of the case the Adventists refer to the seventh and eighth chapters of Daniel, in which the prophet tells of his vision of the four beasts, and of the ram, and goat, and the interpretation made to Daniel by the angel Gabriel. // Omaha, Feb 9 // Alvin Patten

- Sunday World-Herald (Omaha, NE), 1894, **Feb 11**, Sun, {29th}, Part 2: 13.

Twelve missionaries have just left Battle Creek for Africa, Australia, Mexico and other parts of the world.

- Muskegon Chronicle (Muskegon, MI), 1894, **Feb 12**, Mon, 14(226): 2.

- Muskegon Chronicle (Muskegon, MI), 1894, **Mar 1**, Thu, 14(238): 5.

The chaplain told of the magnificent contribution of **\$38,000**, one-tenth of the incomes of the members of the Seventh Day Adventists Church in Battle Creek. He suggested that people joining the Methodist church should do the same thing. He said that if this plan were came in all the Protestant churches \$100.000.000 would be raised, and if they had that amount they could plant the rose of Sharon all over the earth.

- The Boston Herald (Boston, MA), 1894, **Feb 13**, Tue: 10.

The Way They See It. [*Atlanta Constitution*].

The Seventh Day Adventists who have their headquarters at Battle Creek, Mich., are getting ready for the second coming of Christ.

At their recent annual meeting 5.000 people were present, and when they were called on for donations they rushed forward and gave with unexampled liberality. Men gave houses and lots worth from \$1,000 to \$4,000, some gave their overcoats and gold watches, and the women gave their seal skin cloaks and jewelry. The total value of the donations was \$25,000.

These people were in dead earnest. They believe that the end of the world is near at hand, and they are spreading their doctrine through out the world it is to be regretted that these good people are prosecuted in some states, and imprisoned because they do not observe our Sabbath.

¹ Matth, 24: 29.

The New York World says of them:

"The Adventists do not use stimulants of any kind, not even tea nor coffee. You could no more buy a pound of tea at their groceries than you could buy a dose of morphine with suicidal intent. They pride themselves on their morals, and in their every day life live up to what they preach.

"Their doctrine briefly put, is this: They believe in free grace like the Methodists; they believe in baptism like a Baptist, and in the perpetuity of the Ten Commandments. Upon the fourth commandment they base their observance of the Sabbath or seventh day. They also believe in the unconscious state of the dead. In other words they think that the dead sleep until the judgment day, when the final destruction of the wicked occurs. The doctrine of eternal punishment or hell fire finds no place in their theology. In the past year they have increased in membership 25 per cent."

Surely, these sincere and conscientious people deserve better treatment than the fines and imprisonment meted out to them in some localities. Why not let them alone.

- The Butler Weekly Times (Butler, MO), 1894, **Feb 15**, Thu, 16(13): 7.

An Error Corrected.

Not long since a dispatch went the rounds of the press that is very unfair to a strong and deserving religious sect. It stated that the Adventists, at their annual meeting in Battle Creek, had extorted contributions from their members to the extent of \$25,000. It now seems that this is an error, as all contributions from the members of this organization are purely voluntary.

- Capital Journal (Salem, OR), 1894, **Feb 16**, Fri, 7(37): 1.

Gabriel Trumpet.

Seventh Day Adventists Waiting Its Call. Belief that the End of the World is Close at Hand – Battle Creek, Mich., Believers Preparing for Final Judgment.

Battle Creek (Mich.) Correspondence.

Adventists of Battle Creek believe that the world is near at hand. They predict a grand cataclysm at no distant day. The most powerful reason for this reckless forecast is that Mrs. Ellen White the mother of Adventism, has had a vision. In this vision she asserts that the Lord told her the world would come to end in a short time.

The accuracy of Mrs. White's visions is never questioned by her followers: they say she has never deceived them. They believe she is more prophetic even than Cassandra of old. Nothing can shake their belief in her ability to discount the future, not even the arrest and imprisonment of many of her followers by the authorities in Louisiana, Georgia, Maryland, Arkansas and Tennessee.

Shuffling off the mortal coil as an Adventist is a temporary affair, after all, for the reason that the Adventist merely goes to sleep and after awhile returns again to the world. When the Adventists say the end of the world is coming they must not be taken literally.

Once a year the Adventists meet and donate what they can for the good of the cause. They donate this money instead of giving each other Christmas presents. There is no compulsion about these donations. Each member gives just what he can and gives freely. No one is even asked to contribute.

The last meeting of this kind held in Battle Creek a few days ago. The spacious tabernacle was crowded to its almost capacity. Over five thousand people attended. When the elders called upon those that were desirous of giving for the good of the cause. there came from the multitude assembled a response the like of which was never known before in the history of any religious denomination. The large altar was cleared but it was not large enough to hold the donations that came from the overflowing hearts of the worshipers of this peculiar faith.

Those who had it gave money: those who had no money gave personal property. Women took off their rings: men gave their watches. John German gave his house and lot

valued of at \$ 4,000. L. O. Stowell followed suit, and gave his house, worth \$ 1,000. Other men gave lots. Two gentlemen gave their overcoats. One lady took off her sealskin cloak and laid it on the altar.

Alderman Gerould, a prominent politician of Battle Creek, gave his gold watch, and his wife gave her silverware. Prof. Prescott, the head of the college, gave his check for \$ 5,000.

When the gift giving ceased, it was seen that, the altar was filled to overflowing with watches, rings, cloaks, coats, bicycles, silverware, brooches, and, in feet, almost everything of value into shape of personal property that one can conceive of. In all, there were eighty watches, seventy gold rings and fifty brooches. The total value of the contributions is estimated at \$ 23,000. This, the largest donation ever made by this church, is believed to be the largest ever made by any religious society. Over 90 per cent of the donors are persons that work every day for what they get. But this is only a portion of the donations made by these zealous peoples. The most of the members regularly give one tenth of what they earn every week for the support of the church. Besides this they contribute liberally to the support of the poor, but none of the Adventists themselves can be classed as poor, for as a rule, they are prosperous.

Now that the last day of the world is approaching, the elders have advised those of the members in Battle Creek, who can do so to sell out and go forth to preach the truth. Consequently, many have left, having sold their homes for what they would bring, and have gone to different parts of the world. Many more gave their places offered for sale. This does not decrease the population of the city, for converts to the faith are coming in daily.

Battle Creek has been the headquarters of the church for years.

The growth of the denomination has been rapid. In 1850 James White, now deceased, who was the founder of Adventism, started in Middletown, Conn., a small paper called the Present Truth.



James White
[Founder of Adventism]



Ellen G. White
[The Mother of Adventism]

The paper was devoted to the teachings of the doctrine of the Sabbath, or the seventh day. He edited and set the type for the paper himself. For several months he carried the entire edition seven miles in a bag on his back to the post office to be mailed. In 1855 the paper was removed to Battle Creek, and the headquarters of the church was established here. It was due to White's efforts that the church has prospered.

From a little printing office in garret the business has grown, until now the Adventists have the largest printing office in Michigan, the largest one on the Pacific coast, in Oakland, Cal.: offices in Melbourne, Australia; Christiania, Norway; Basle, Switzerland and in London. The value of the five establishments is estimated at over million dollars. Books and papers are printed in these offices in every known tongue. The year's business for

1893 by the Battle Creek office was the largest of any religious concern in the world. They have colleges in Walla Walla, Wash.; College View, Neb.; Hillsborough, Cal., and Claremont, South Africa.

One of the latest projects of the Adventists is the establishment of a sanitarium in Claremont, South Africa. The money has already been raised. Dr. Kellogg, superintendent of the Battle Creek sanitarium, will draw the plan. The plan is to build the structure at Battle Creek and then ship it in sections to its final destination.

The Adventists do not use stimulants of any kind, not even tea, nor coffee. You could no more buy a pound of tea at one of their groceries than you could buy a dose of morphine, with suicidal intent. They pride themselves on their morals, and in their every-day life they live up to what they preach.

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- Dubuque Daily Herald (Dubuque, IA), 1894, **Feb 18**, 39(14394): 3.
- The Kalamazoo Gazette (Kalamazoo, MI), 1894, **Feb 18**, Sun, 20(6750): 3.
- The Sunday Courier (Evansville, IN), 1894, **Mar 4**, Sun, {1845}: 6.
- Marble Hill Press Marble (Hill, MO), 1894, **Mar 29**, Thu, 13(47): 3.
- Grand Junction News (Grand Junction, CO), 1894, **Apr 21**, 12(26): 2.
- The Blackfoot News (Blackfoot, ID), 1894, **Apr 21**, Sat, 7(46): 7.
- The Jacksonian (Heber Springs, AR), 1894, **Apr 26**, Thu, 10(10): 2.

In spite of the predictions made by some Battle Creek Seventh Day Adventists that the world was to have come to an end Thursday, the sun rose next morning as usual.

- The Elkhart Weekly Review (Elkhart, IN), 1894, **Feb 22**, Thu, 35(4): 8.

Mr. Rich's Chronology.

Is Repudiated, as Well as All Others, by the Seventh Day Adventists.

To the Editor of The Republican: —

In your issue of February 9 you print the headings. "The End of the World Coming. How it is demonstrated. The simplest of all proofs that Christ will come upon earth again in 1927. Sample of the reasoning upon which some people base beliefs." Your article then begins with this statement: The Adventists at Battle Creek, Mich., and in other parts of the country are again preparing for the 'end of the world,' which they say is near at hand." It proceeds to give an interview with one J. D. Rich of Chicopee Falls, Mass., whom you claim believes the second advent of Christ will be in the year 1927, which is about as ridiculous a mass of nonsense as could well be strung together as an exposition of prophecy. I have no objection to your showing up such views in a proper light. But Seventh Day Adventists should not be made responsible for such stuff as this. They have never in a single instance set the time for Christ's second coming. They do not believe it possible to predict the time it will occur. They consider the time-setters as the greatest enemies the doctrine of Christ's soon coming has ever had, turning it into ridicule till every new time set has become a laughing stock to all sensible people. They teach and always have that there is no prophetic period in the Bible that reaches to the reaching to the coming of Christ. Hence the impossibility of the foretelling the day, month or year when it will occur. But Seventh Day Adventists believe we are in the last days. // George I. Butler

Bowling Green, Fla., February 14, 1894.

As another communication from a Holyoke reader, similar to this one, has been received, it is evident that the Seventh Day Adventists may have been so associated with

Adventists of the Totten and Rich types, in the article referred to, as to make them appear to indorse the peculiar chronology elucidated therein. Such was not the intention. Our correspondent admits that Seventh Day Adventists believe that the second coming of Christ is near at hand; indeed, that "we are in the last days." That is all that was really attrite to them in the article, although it would have been more exact to have distinguished from the others those Adventists who, while believing in the near "end of the world," do not seriously attempt to fix by prophecy the exact date.

- Springfield Sunday Republican (Springfield, MA), 1894, **Feb 25**, Sun, {1878}:10.

"End of the World".

How it is all demonstrated by the Adventists. The simplest of all proofs that Christ will come upon earth again in 1927...

The Adventists at Battle Creek, Mich., and in other parts of the country are again preparing for the "end of the world," which they say is near at hand. Inasmuch as the date of the much talked and mysterious event depends upon one's chronology, it is evident that the chronology of Adventism is an eminently practical study. It was the chronology of the thing that so absorbed the attention of Lieut. Totten, formerly of Yale university. After much figuring he decided that the climax was due in 1899.

In Chicopee Falls lives J. D. Rich, who has a chronology of his own. He says that Totten is a fool and that his figures won't even add, subtract and divide. He further declares that the Rich chronology, which fixes the date in 1927, is the only correct one, and he challenges the world to break it. It was for the purpose of having him elucidate his reckoning for the special benefit of the public that he was recently interviewed. Mr. Rich was asked to explain how he knew that on April 12, 1927, would take place the second coming of Christ on earth with all the accompanying phenomena. As he had several demonstrations ready, each being a bewildering compound of scriptural texts and lunar and solar years, months and days, he was finally urged to choose of all his demonstrations the simplest and clearest for popular reading; that one, indeed, which by its mere statement would be most apt to carry conviction to the doubting mind. Mr. Rich, signifying a readiness to begin, was thus interrogated: <...>

- Democratic Northwest (Napoleon, OH), 1894, **Mar 1**, Thu, 42(8): 1.

Second Adventists.

Continuation of Their Twelve-Day Convention. They wear whiskers. Remarkable Sights and Words Seen and Heard by Outsiders Who Attended the Services.

Last evening the Seventh Day Adventists' chapel was crowded. Of course the greater number were Adventists who had come from other places, but still there were many visitors who had not embraced the faith and were prompted by curiosity. The front seats were occupied by the conventionists. All the male Advents wear whiskers that may be an order of their religion.

Elder Louhborough, who is said to be the oldest living Adventist, preached. He is over seventy years of age, but is well preserved. He comes from Chicago, a large city where they have prairie fires and train hold-ups in the city limits. He speaks with a nasal twang like that of a Martha's Vineyard fisherman. He commenced by referring to a wonderful period in 1843, when signs appeared in the heavens and wonders in the earth. At that time there was a great stir in favor of the Seventh Day Adventists. There were twelve hours of solid darkness. His father, who was shingling a house at the time, could not see to drive a nail, it was so dark. Everybody believed the Lord was coming then. On Nov. 13 the stars fell like figs shaken by a mighty wind. He thought the signs and wonders mentioned in the book of Daniel had been realized, and that this was the generation which would see the coming of the Lord.

Hy gave a short history of the Adventist movement during the century in Europe and this country. One peculiarity he pointed out was that the people in different parts of the world seemed to be seized with the belief that the end of the world was near independently of each other. Men who went out as missionaries to carry the news to other countries found that the belief was there ahead of them.

He exhibited a peculiar looking chart, on which were printed the seven-horned beasts and other fierce and untamed animals mentioned in Revelations. Between the pictures was printed the prophecies of Daniel. The elder undertook to correct some of these stories, which have from time to time been printed about the Adventists. The one that in times at excitement believers had prepared their ascension robes and made gowns to go to heaven and he declared was false. He explained that this story originated from the fact that during the excitement in 1844 at Battle Creek, Mich., two rowdies had gone on the roof of a house and put on white gowns and had danced and shouted. "The Lord is coming," in a spirit of ridicules. The good elder said he didn't mind these stories. They did no harm and as one good brother had said, "It tickled him from his right knee pan to his left heel."

He closed by saying that he was certain this was the generation which should see the coming of the Lord.

Elder Vim Horne announced that there would be Sabbath school at 9:30 to-day, a sermon by Elder Jones at 10:15 and preaching this afternoon by Elder Lane, of New York. There will also be a service to-night.

- The Evening Journal (Jersey City, NJ), 1894, **Mar 3**, Sat, 27(255): 3.

Church and State.

Proceedings of the Seventh Day Adventist Convention Yesterday. [*a long article*]

- Jersey City News (Jersey City, NJ), 1894, **Mar 5**, Mon, 5(1517): 4.

Apocalyptic Literature.

A young friend places in our hands for review a thick volume entitled, "*Thoughts Critical and Practical on the Books of Daniel and the Revelation*." The author is Professor Uriah Smith, of Battle Creek college, Michigan. He has produced a laborious work, which is having great circulation. <...> [have a full text]

- The Sunday Oregonian (Portland, OR), 1894, **Jun 24**, Sun, 13(25): 4.

The End of the World. What ministers think about it.

Different Views of Christian Scholars – Rest of them do not expect a Physical End. – Interpreting Biblical Prophecies. <...>

The Rev. Mr. Simpson's Statement. <...> What Dr. Greer Thinks. <...> The Rev. Dr. King's View. <...> Opinion of Father Pardow [The Rev. William O'Brien Pardow] <...> Faith in Catholic Church. <...> Dr. Eaton on Literal Interpretation. <...> Position of Dr. Macartur. <...> A Talk with Mr. Judge. <...> Mohammed Alexander Russell Webb's Views.

- New York Tribune (New York, NY), 1894, **Apr 29**, Sun, 54(17332): 25.

As a result of protracted **meetings hold by the Adventists** in Georgia, the people have suspended all work and are preparing for the end of the world, which they have been told is near.

- San Francisco Chronicle (San Francisco, CA), 1894, **Jun 28**, Thu, 59(164): 2.

Preparing for the End of the World.

Mineral, (GA), June 27. – Adventists have been holding a meeting here for about two weeks, and as a result the entire neighborhood is in an uproar. Work is suspended and the people are preparing for the end of the world, which is expected in a few days.

- The Record-Union (Sacramento, CA), 1894, **Jun 28**, Thu, 87(109): 1.

- The State Republican (Jefferson City, MO), 1894, **Jul 5**, Thu, 23(30): 1.
- The Butler Weekly Times (Butler, MO), 1894, **Jul 19**, Thu, 16(35): 6.
- The Pacific Commercial Advertiser (Honolulu, HI), 1894, **Jul 19**, Thu, 19(3741): 8.

"Once more all cause for alarm is over, at least for the present," said Jacob Lonnie of Denver yesterday. "The end of the world which the Adventists promised us last winter is not yet, to my knowledge, although it was authoritatively stated that this summer would witness the end of the universe. I have been patiently waiting for it and in New York state, where I chanced to be last spring, I saw many others waiting, only they had confidence. Many of the believers in that faith, at that time, gave up their worldly possessions for the spreading of God's word and are today living in absolute want and hunger. How they have existed through the summer is not known to me, but I believe that I am safe in saying that this winter (unless the end comes soon) there will be any amount of suffering among the many who had confidently looked for the universal doom's day. Experience has taught that these scares should not be noticed and that everybody should live all the time in a manner that they would not fear for the end at any time."

- Evening World-Herald (Omaha, NE), 1894, **Sep 18**, Tue, {10th}: 2.

Adventists Notified It Will Come on New Year' Day.

[Special to the Indianapolis Journal]

Elwood, Ind, Dec. 12. – The Adventists near Frankton and other parts of this county who are a branch of the Battle Creek, Mich. Adventists, have received a new revelation regarding the end of the world. They are now making preparations to witness, the final end of all earthly things about Jan. 1. They think that the end of all things is near at hand and are keeping the present month as one of consecration in order to be able to stand at the last day. The accuracy of the vision is not questioned by them and it seems that nothing can shake their belief. It is one of the tenets of their belief that the righteous will dwell on this earth after it is cleansed of all unrighteous and purified. They scout the idea of being translated to heaven, as held by other churches. They declare that New Year's day will usher in eternity, and they are all ready for the event. Christmas week will witness the grand sacrificial offering of all luxuries of personal adornment or comfort, as they will no longer be needed by the faithful.

- The Indianapolis Journal (Indianapolis, IN), 1894, **Dec 14**, Fri, {1823}: 2.

1895

Faithful Give Up their Valuables.

Annual Donation Night of Battle Creek Adventist a Notable Occasion.

Battle Creek, Mich., Dec 31. – *Special Telegram*. – The Adventists gained considerable notoriety last night by making personal sacrifices amounting to over \$ 25.000 worth of property of various kinds. For some time they have been making preparations for the annual event, and last evening was donation night. This time these people went themselves \$ 10.000 better. Their church was jammed to overflowing, and it is estimated that fully 5,000 people took a hand in the affair. A short sermon was preached by one of the elders, who told them of his belief of the approaching end of the world. When the elder had closed his appeal a place was cleared before the platform and the big crowd present could not get their property on it fast enough. Among the articles noted were the following: Watches, clocks, finger rings, ear-rings, bracelets, silverware, brooches, watch chains, and in fact, everything which could be in any way turned into money. The place looked like a second-hand store. They will be sold and the proceeds used in propagating the theories of the order.

- The Daily Inter Ocean (Chicago, IL), 1895, **Jan 1**, Tue, 23(283): 4.

Adventist Sacrifices. Property worth Twenty-Five Thousand dollars given to the Church.

- The Kansas City Star (Kansas City, MO), 1895, **Jan 1**, Tue, 15(106): 8.

Acting on their Belief. Adventists in Michigan donate jewelry to advance their theories.

- San Francisco Chronicle (San Francisco, CA), 1895, **Jan 2**, Wed, 60(171): 2.

Wholesale Giving <...> End of the World. The Adventists do not claim to know when the last day will come. All they do claim is that the signs of the times all point to a fulfillment of the Scriptures. Some think that it will be in a few months, while others think that perhaps it might not be for less than two years. <...>

- The Daily Inter Ocean (Chicago, IL), 1895, **Jan 2**, Wed, 23(284): 7.

Wholesale Giving.

Annual Offering of the Seventh Day Adventists. Gifts to the Church. One of the Most Remarkable Gatherings at Battle Creek. A Prosperous and Generous People and Belief as to the End of the World.

Battle Creek. Mich., Dec. 31. – Special Correspondence. – The Seventh Day Adventists believe that it is their duty to do all in their power to convert those who do not believe in the seventh day doctrine, and in order to bring those out into the fold they are willing to sacrifice home, comforts, money, and time. There is nothing that a Member of this peculiar faith would not do in order to convert some sinner that it was right to work on Sunday and rest on Saturday, or the Sabbath, as they call it.

Once a year the Seventh-Day Adventists meet all over the world and give what they can for the good of the cause. This is the headquarters of the church in the world, and here the largest number of these people are gathered together. These people do not give presents to each other on Christmas. They wait until the last of December, assemble at their place of worship, and each one gives what he can from his store as the Lord has prospered him in the year that has just passed. The meeting of last night was one long to be remembered, if the world stands long, by those who attended. It was a meeting the like of which was never held in the history of any religious organization. The spacious Tabernacle in which these people worship, which holds over 5,000 people, was crowded to its utmost capacity. Every seat was taken and hundreds stood up. The meeting was opened by one of the elders, who conducted it very much the same as an ordinary church meeting. He preached a sermon in which he told those of his hearers that the end of the world was near. He did not state how long it would be before the end would come, but enjoined them that it would be at an end before very long. The sermon was entirely free from sensationalism. There was no scaring them and no one was led to believe that he was sinful, and that the giving of his goods would wash away his sins. At the close of his sermon the elder stated that it was the time for their annual gift-giving festival, and that those who so desired could give what they deemed best for the good of the cause.

Covered with Gifts.

When the speaker had finished his discourse the large altar was cleared to receive the gifts that were to follow, but it was not near large enough to hold the donations that came from the people whose overflowing hearts poured out to the good of the cause they hold so dear. There was no urging, no one was asked to give. There was no raising of hands. No one knew who gave or what any one gave. Each one gave what he or she thought could spare whether it was money or personal property. Anything that would bring money was placed on the altar to be sold to spread the story of the gospel to those who were in doubt or sin. Those who had money gave money, those who had not money gave what they had in the shape of personal property and real estate. Women took off their rings, some of them wedding rings, and placed them on the altar. Men took off their watches, girls gave their broaches and neck chains, boys gave their cuff buttons, and women gave their silverware. One man took off his coat, a new one, and gave it to the cause, remarking to a friend near by that it was all he had to offer, but that he wanted to contribute his mite. One man gave a house and lot and another a lot. Several gave sums of \$100 and many

sums of \$50 and \$25. A large number of bicycles were donated by the younger members of the congregation. It is estimated that the value of the goods given at last night's meeting – that is, what they will bring when sold on the market - will not fall far short of \$20,000. This is the largest donation ever made by this society and the largest ever made by any religious body where 90 per cent of the donors are workers and depend on their day's work for a livelihood.

No Poor People.

None of these people can be classed as poor. They work every day and besides their annual gift-giving festival of last night they give one-tenth of what they earn every week to the good of the cause, and together with all this they never let a chance go by where they can do good to any one if only a few dollars stand in the way. The more they give the more they have. There is not a more prosperous people on the face of the globe and there is not a more generous people on the face of the globe. They live for the good they can do for others. There is not a poor family among them. This has been their headquarters for Years, but in all this time the city has not had to spend one cent to help a poor Seventh-Day Adventist. On the other hand they are constantly doing something for others. A committee from this church has been to every house in the city this week to see if there were any who needed help or medical aid that could not afford to call in a doctor. At the sanitarium there are a number of nurses who are in the training class, and this committee searches out those who are poor and sick, and they have the care of one of these nurses as long as it is necessary, if it be months. It matters not whether the patient be white or black; he gets the same care. They do not give that others may see their good works, but are very quiet about it. They do not publish their good deeds, and one must find out from an outsider what has been done by them, and not from headquarters. In all the donations that have been made for the good of the cause the elders know the names of but about a dozen of the donors.

For Missionaries.

The personal property donated at last night's meeting will be sold and the money derived there from will be used to send out more missionaries or more wading matter pertaining to the Sabbath.

A continual and constant warfare is kept up on Satan. They hold meetings every few nights in the farm and school houses near here. The meetings are conducted by students in the colleges, nurses at the sanitarium, and the printers in the large printing office here. There are no drones in the Seventh-Day Adventists' hive. Every one is a worker for the good of the cause. If a member cannot preach he can peddle tracts or do some other work, and it is found for him to do. Each one does something to promote the object they have in view.

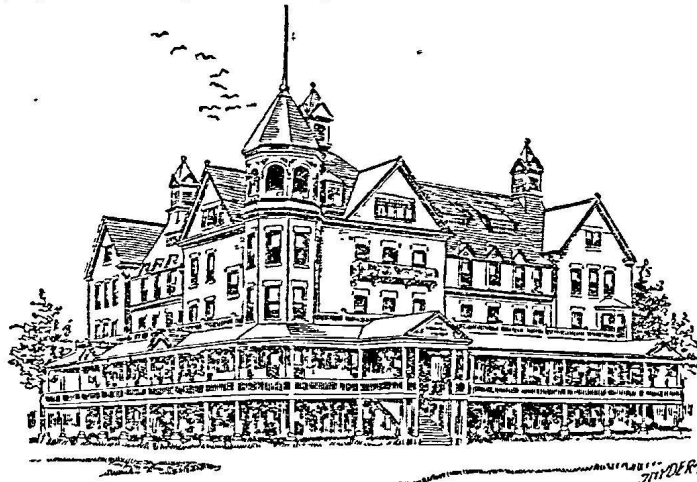
The Adventists, under the leadership of Dr. J. H. Kellogg, the medical superintendent of the sanitarium here, are greatly interested in what they call medical missions. At the sanitarium they have a corps of men and women that study the use of medicine and the art of nursing. The mission has been in operation some two years, and in that time has graduated several classes of these nurses, who go out into the world and establish medical missions like the one now located in Chicago and conducted under the direction of Dr. Kellogg.

Dr. Kellogg, as the medical adviser of the sanitarium, gave it as his opinion that the bicycle was a promoter of health. The result was that nearly every Seventh-Day Adventist rode a bicycle. This was their favorite pastime. They put a great deal of money into these machines, but their sport was destined to soon end. Mrs. White wrote a letter in which she said that, in her opinion, it would be better for the cause of Christ if her people would spend less time and money for wheels and more for the church. In a very short time the Adventists one by one sold their machines.

A Wonderful Growth.

The growth of this society has indeed been wonderful and far beyond the expectations of its founder. In 1850, James White, who was the founder of Seventh-Day Adventism,

started in the city of Middleton. Conn., a small paper called the *Present Truth*. The paper was devoted to the teachings of the doctrine of the Seventh Day or the Sabbath. Mr. White did all the work on the paper alone and for several months carried the entire edition in a bag on his back seven miles to be mailed. In 1855 the paper was moved to this city, and the head-quarters of the church established here. It was due to his untiring efforts that the society has prospered. At first he received no support, but his firm belief that he was right gave him courage to keep on, and today it is the most prosperous religious organization on the face of the globe.



The Haskell Home for Orphan Children, Battle Creek, Mich.

From a little printing office in a garret the business has grown until now they have located here the largest printing office in the State; the largest one on the Pacific coast, in Oakland, Cal.; one each at Melbourne, Australia; Christiania, Norway; Basle, Switzerland, and one at London, England. The value of the five establishments is estimated to be over \$1,000,000. Books and papers are printed in these offices in every known tongue. The year's business just closed by the office here has been the largest of any religious concern in the world. Besides the largest place of worship in this city they conduct the largest medical sanitarium in the world here, with a free hospital in connection. They have five colleges in different parts of the world - one at College View, Neb.; Hillsborough, Cal.; Clairmont. South Africa, and in this city.

Many of these people have sold their homes here for what they would bring and have gone into the world to preach the doctrine of the seventh day to those who disbelieved. There is nothing that a member of this faith would not do for the good of the cause.

End of the World.

The Adventists do not claim to know when the last day will come. All they do claim is that the signs of the times all point to a fulfillment of the Scriptures. Some think that it will be in a few months, while others think that perhaps it might not be for less than two years. They are divided on this part of the question, but all agree that the end is not far distant. One of the great hobbies of these people is the abstention from tobacco and liquors, tea, coffee, and in fact any stimulant of any kind. You could no more go into one of their stores and buy a cigar or a pound of tea or coffee than you could purchase a pound of poison. They are strict vegetarians. They pride themselves on their morals and in their every-day life they live up to the standard they set down. Their doctrine briefly stated is this: They believe in free grace, like a Methodist; baptism, like a Baptist, and the perpetuity of the Ten Commandments. Upon the fourth commandment they base their observance of the Sabbath, or the seventh day. They also believe in the unconscious state of the dead. In other words, they think that the dead sleep until the Judgment day and the final destruction of the wicked. The doctrine of eternal punishment or hell fire finds no place in their

theology. In the past year the society has increased at a wonderful rate, and in a few years those, who are well informed believe, they will be the largest religious denomination on the face of the globe. How true the beliefs of these people are in retard to the end of the world time alone will tell, but certain it is that the followers here believe it and are doing all they can to convert the unsaved before the end comes.

- The Daily Inter Ocean (Chicago, IL), 1895, **Jan 2**, Wed, 23(284): 7.

Battle Creek Gifts.

Adventists Donate Freely. Annual Offering of the Church People Results in Donations of a Great Pile of Personal Property Aggregating \$35,000 in Value.

Battle Creek, Mich., Jan, 2. – If tomorrow's sun should fail to make its appearance and the good old angel Gabriel should stand upon the top of the highest mountain and by the blowing of his horn summon all into the fold it would not surprise the members of the seventh-day Adventists faith one bit. In fact, this is just what they have been expecting for some time. They would congregate around the street corners of the golden city and say: "I told you so."

Sunday night was the annual donation time. Once a year they assemble at their place of worship and each one donates what he thinks best for the good of the cruse. It is a sort of a sacrifice meeting. The meeting Sunday night was one long to be remembered, if the world stands, by those who attended. It was a meeting the like of which was never held by any religious denomination on the face of the globe; a meeting which, for true sacrifices by those in attendance, probably never will be equaled in the world's history.

Long before the hour arrived for the services which prettied the donations the spacious tabernacle was packed to its utmost capacity. It is estimated that over 5,000 people were in attendance – the rich, the poor, the artisan, the servant and the man who had his thousands. The donations of last year amounted something over \$25,000 in this city alone, but it is estimated by those who are on the inside that Sunday night's meeting far eclipsed anything ever held by these people. It is thought that time donations will not be far from \$35,000.

End of the World is Near.

A short sermon was preached by one of the elders, who told them of their belief in the approaching end of the world. He said the signs of the times all point to the fulfillment of the scriptures. There were many reasons why the seventh-day Adventists believed in the end of the world and that it would be reached before long. One of that reasons is the persecutions of the members of this peculiar faith in several states for working on Sunday and resting on Saturday, or the Sabbath, while the many who kept no day at all were not molested by the strong hand of the law. The recent great strike, in which organized labor went into battle against the capital of the country, the feeling of unrest manifest among the people; the hoarding up of riches by the few; the many that are in a starving condition, the oppression of the poor by the rich and several other signs – all point to the end of the world.

The elder closed his remarks by telling those present that it was their annual gift-giving time and those who felt so disposed could give what they thought best for the good of the cause. The seventh-day Adventists do not give gifts at Christmas. Instead of this they give what they can for the support of the church.

When the elder had closed the spacious platform was cleared to receive the donations from the assembled throng, but it was not nearly large enough to hold the goods that came from the multitude. Each one seemed to vie with his neighbor in giving. The donations consisted of almost everything that one could imagine in the way of personal property. Many gave moneys, in sums ranging from \$5 up to several hundred, but those who had no money gave what they had in personal property. Women gave their rings, silverware, dresses, watches and valuables. Men gave their watches and everything that would bring money. Several bicycles, watches, rings, brooches, watch chains and cloaks, were piled on the altar, which, when the offerings had ceased, looked more like a second-hand store

than it did the platform front which the word of God had been preached a few moments previous. The articles secured will be sold and the money thus raised, will be used to print and distribute tracts telling of the seventh-day doctrine and the near approach of the end of the world.

People Who Give to the Church.

When it is considered that all over the country where these people have any following meetings like this were held Sunday night, but, of course, on a smaller scale, one can imagine, that no small sum was secured to be used for the benefit of the society. Nearly every one who gave at this offering works every day for what he has. When this is taken into consideration and also the fact that these people give weekly one-tenth of what they earn for the church the donation was truly wonderful.

Charity is one of the principles of their religion. One who is on the inside would be led to believe that, these people lived for the good they could do for others. They are constantly doing something for the poor. A committee from their number has just, canvassed the city to find the needy. Another committee is looking up the sick of the city who need the care of a nurse. A training class of nurses at the sanitarium is kept in waiting and any who are in need of a nurse and cannot afford to pay are given the services of one of the training class just as long as it is needed. The Adventists do not give that men may see their works. They are very reticent about what they are doing and one would never know of their good deeds if some outsider did not tell it.

Good Work of the Adventists.

Many converts have been made recently. The meetings are conducted by young students in the college and some of the helpers at the sanitarium. Some work found for every member to do. Those who cannot preach are set at distributing tracts or looking for the poor and sick. They are all kept busy.

During the last year several more medical missions similar to the one in Chicago, where poor are fed and given medical treatment, have been established. This work is under the supervision of Dr. Kellogg, the medical superintendent of the sanitarium here. It is said that the money expended by the doctor for in this branch of the work from his personal funds the last year reaches into thousands. The doctor, and the Adventists, too, for that matter, believe that, it is easier to show a person the goodness of God on a full stomach, than when the prospective convert is starving. With this end in view the doctor has started and is now maintaining the medical missions. The truthfulness of big theory is demonstrated by the number of converts that have been secured by the church in the last year.

The Adventists do not fear the end of the world but rather look upon it as something to be desired.

- The Chicago Record (Chicago, IL), 1895, **Jan 3**, Thu, 15(3): 11.

The Seventh Day Adventists at Battle Creek, Mich., are said to be again preparing for the end of the world, an event which they prophesy will shortly come to pass. They are just as confident in their belief now as they ever were before.

- Aberdeen Daily News (Aberdeen, SD), 1895, **Jan 4**, Fri, 9(131): 2.

Seventh Day Adventists of Battle Creek, Mich., recently donated jewelry, silverware, watches, bicycles, etc., of the value of \$35,000 to the church, in view of the approaching end of the world. Just what the church will do with its jewelry and notion store after Gabriel blows his horn is a problem that nobody but an end-of-the-world man could answer with any satisfaction to himself or anybody else. Disembodied spirits wouldn't look pretty on a bicycle or carrying a Waterbury watch, anyway. At least, it strikes a gentile in that way. This, however, may merely show how little an outsider knows about things.

- The Fresno Weekly Republican (Fresno, CA), 1895, **Jan 4**, Fri, 19(1): 10.

Personal Sacrifices. Adventists at Battle Creek Make a New Record.

Battle Creek, Mich., Jan. 1. – The Adventists gained considerable notoriety last night by making personal sacrifices amounting to over \$25,000 worth of property of various kinds. For some time they have been making preparations for the annual event, and last evening was donation night. This time these people went themselves \$10,000 better. Their church was jammed to overflowing, and it is estimated that fully 7,000 people took a hand in the affair. A short sermon was preached by one of the elders, who told them of his belief of the approaching end of the world. When the elder had closed his appeal a place was cleared before the platform the big crowd present could not land their property on it fast enough. Among the articles noted were the following: Watch, clocks, finger rings, earrings, watch chains, bracelets, silverware, brooches, and, in fact, everything which could be in any way turned into money. The place looked like a second-hand store. They will be sold and the proceeds used in propagating the theories of the order.

- The Eastonville World (Eastonville, CO), 1895, **Jan 5**, Sat, 6(37/8): 2.

The Gave Their All. Cash and Personal Ornaments Contributed by Adventists.

Battle Creek, Mich., Jan 6. – The Adventists gained considerable notoriety the other night by making personal sacrifices amounting to more than \$ 25.000 worth of property of various kinds. It was donation night. The church was jammed to overflowing and fully 5,000 persons participated in the affair. A short sermon was preached by one of the elders, who told them of his belief of the approaching end of the world.

When the elder had closed his appeal a place was cleared before the platform and the crowd could not get their property on it fast enough to please them. Among the articles noted were watches, clocks, finger rings, earrings, bracelets, silverware, brooches, watch chains, and almost everything which could be in any way turned into money. The place looked like a second-hand store. They will be sold and the proceeds used in propagating the theories of the order.

- Anaconda Standard (Anaconda, MT), 1895, **Jan 7**, 6(126): 5.

At Battle Creek, the Adventists decided to establish a course of study for their ministers and workers similar to the Chautauqua course, and it was also decided to publish an educational journal devoted to the Chautauqua study. The general Sabbath school association showed an increase of 7,800 members, with surplus donations amounting to \$22,375 to be given to foreign work. A resolution was passed to create six district conferences in the United States and two in the world. it was also decided to establish conference schools in these districts. The denominational college at Battle Creek gave a financial report showing its condition to be prosperous. The college board was elected, with Elder Uriah Smith as president.

- Crawford Avalanche (Grayling, MI), 1895, **Mar 7**, 16(48): 3.

- The True Northerner (Paw Paw, MI), 1895, **Mar 8**, Fri, 41(3/2085): 6.

Seventh Day Adventists Give Up Wordily Possessions. [Chicago Tribune]

Battle Creek, Mich., January 1. - The Seventh Day Adventists, who last year gainers notoriety through presenting to their church various articles of value, the whole aggregating about \$25,000, last night made and other New Year's offering in the presence of several thousand people. A close estimate of the value of the articles presented has not yet been made, but it is believed to be not far from \$35,000. One of the elders, before the gift giving began, preached a short sermon in which he expressed his belief that the end of the world was near at hand, and the violent occurrences of the time indicated it. Among their articles heaped on the platform when the gifts were called for were watches and chains, bracelets, silverware, clocks rings, earrings, and, in fact, nearly everything in the jewelry line that could be converted into cash. Nearly forty bicycles were also given. The whole collection is to be sold and the proceeds devoted to extending the theories of the order.

- The Pascagoula Democrat-Star (Pascagoula, MS), 1895, **Jan 18**, Fri, 50(48): 1.

The End of the World.

Elder Olsen, of the Seventh Day Adventists, Thinks it is near at Hand.

Battle Creek, Jan 24. – The Seventh Day Adventists are making unusual preparations for the 31st meeting of the general conference of the world in this city, commencing Feb. 15, and continuing until the middle of March. The president of the general conference, Elder O. A. Olson, has issued a letter regarding the coming conference in which he indulges in some gloomy pictures of the present times and the "end of the world." He says: "With every passing year we find ourselves so much nearer the final consummation, and the indications are that our time for labor is rapidly drawing to a close. I would that we could properly sense the nature of our time and work. Everywhere the way is opening for the message to go with rapidity. The past two years have also been years of trouble and perplexity, characterized by restlessness and uncertainty. All over the country business enterprises have been affected, and much suffering has ensued. The elements of nature have broken loose in great fires, fierce storms and covers droughts in different places. All these thing tend to make men's hearts fall for fear, and cause them to anxiously inquire what is coming next.¹ To the student of prophecy all these things are significant, plainly indicating that the judgments of God are already in the land, and we are standing as it were on the very threshold of the eternal world. The predictions of prophecy as to the attitude which this and other governments would assume toward those who observe the Sabbath of the Lord are rapidly fulfilling. During the past year the persecutions of people for laboring en the first day of the week after resting on the seventh, have nut only increased in our own country, but have reached Europe and Australia. Thus while on one hand the providence of God has opened the way for the spread of the truth everywhere, the power of Satan is brining in the persecution of believers on the other."

- Jackson Citizen Patriot (Jackson, MI), 1895, **Jan 24**, Thu, 30(254): 2.

The thirty first General Conference of the Seventh Day Adventists will be held in Battle Creek this month. Delegates from all parts of the civilized world are expected to be present. Elder Olson, president of the conference, has issued a circular letter to all his people telling them that the end of the world is not far off, and that they had better prepare themselves for the final act in life's drama.

- The True Northerner (Paw Paw, MI), 1895, **Feb 1**, Fri, 40(50): 8.

Awaiting Doomsday.

Seventh Day Adventists Make Another Large Donation of Their Worldly Goods.

Preparing for Judgment. Many Prophets of the End of the World Have Been Grievously Disappointed. Story of the Millerites. How Thousands Donned Ascension Robes and Prepared to Leave the Earth.

The Seventh Day Adventists, who last year gained notoriety through presenting to their church various articles of value, the whole aggregating about \$50,000, last week made another New Year's offering at Battle Creek, Mich., in the presence of several thousand persons. A close estimate of the value of the articles presented has not yet been made, but it is believed to be not far from \$40,000.

One of the elders, before the gift giving began, preached a short sermon, in which he expressed his belief that the end of the world was near at hand, and the violent occurrences of the time indicated it.

Among the articles heaped on the platform when the gifts were called for were watches and chains, diamond rings, bracelets, silverware, clocks, earrings, and, in fact, nearly everything in the Jewelry line that could be converted into cash. Nearly forty bicycles were also given. The whole collection is to be sold and the proceeds will be devoted to extending the theories of the order.

¹ Majority of people didn't see any serious problems except SDA church...

The disappointment of those who had so confidently predicted and believed that the end of the world was fixed for the first day of January, 1895, is not the first experience of the kind that has fallen to the lot of those who have attempted to set a limit to time and cut short its flight. From the days of Noah there have been those who believed that the world was to be destroyed, but it was not until after the time of Christ that this belief in the eventual destruction of the world assumed definite shape. His immediate disciples firmly believed that the utter destruction of the world would take place in their time, and through all the earlier years of the church the second coming of Christ was confidently looked for. Because He did not so appear many lost their faith in Him and returned to their ancient gods. This was especially the case in apostolic times with the Church at Thessalonica, and the Apostle Paul took occasion in one of his epistles to warn the Church that the day of the second coming was not known and was of very uncertain date.

Many Disappointments.

The history of the church shows that every now and then a wave of belief that the end of the world was near at hand has swept over the church only to be followed by a period of despondency because of the disappointment experienced. During the first century and a half this second coming was looked for almost from day to day. Then preachers and pretended prophets would set a fixed time. Some of them would assign no particular reason for fixing the date selected, while others would pretend to have received a special revelation. Not long after the establishment of the paramount authority of Rome in all church matters, such teachings were declared to be heretical, and extreme measures were resorted to in dealing with such sensational teachings. Like all other heresies, however, it flourished on opposition and its teachings began to see in the Roman hierarchy one of the beasts seen by St. John on the Isle of Patmos.

Finally there arose those who under-took to interpret prophecy and to tell what was meant by the visions of Daniel and the other Jewish prophets, and to figure from their mysterious expressions the exact time when the world would be destroyed. Up to the coming of these latter day prophecy interpreters it had not been considered by either Jewish or Christian students that the prophecies spoken of had any reference to the end of the world, but they had always been considered as referring to the political or temporal affairs of the Jews, as connected with those of surrounding nations.

The reformation of Luther and Calvin sprang a host of these Bible interpreters on the world, and in their interpretations the church of Rome was the antichrist against whom the visions of John were specially aimed, and its total overthrow and destruction was soon to come, to be followed by the glorious days of the millennium. All such prophets have had their followers, and disappointment has followed disappointment with steady succession, yet each new prophet of evil would find ready believers in his theory. Every great phenomenon in nature has been succeeded by a revival of the cry that the time of the total destruction of the earth was near at hand. The "Dark Day" of 1780, the shower of meteors in 1833 and the sudden appearance of the blazing comet in 1843 were looked upon as sure precursors of the speedy overthrow of all sublunary things.

The Millerite Excitement.

The greatest and most widely extended excitement of this kind was that which followed the preaching of William Miller. Miller was himself an enthusiast and fully convinced of the truth of the doctrine he taught. He did not set up any claim as a prophet, but based all his teachings upon the interpretations he placed upon the prophetic visions of Daniel, especially those found in the eleventh chapter. He was a man of limited education, but of more than ordinary ability, and had been a pronounced Deist up to the thirty-fourth year of his age, when he changed his views and became an ardent member of the Adventist church. He began a close study of the Scriptures, especially of the mysterious prophecies. He assumed to have discovered what was meant by the "seven times," and the "seventy weeks," fixed by the prophet as the period when certain things should happen. By this

chronological research he fixed on a date for beginning the calculation of the term of seventy weeks, and figuring from the dates thus chosen he reached a conclusion that the destruction of the world would occur some time during the year 1843. He did not fix the exact date, but some of his more enthusiastic followers did. He began teaching this doctrine as early as 1831, at first using the columns of a Vermont newspaper. In the following year he set forth his views in a pamphlet, which was widely circulated, and attracted the attention of Biblical scholars throughout the entire country. He did not begin to preach or lecture until 1833, but once having begun his public ministry he preached almost daily for years, visiting almost every section of the United State.

His belief substantially was that the fifth monarchy predicted in the seventh chapter of Daniel was about to be consummated; that Jesus Christ would appear a second time in 1843, in the clouds of Heaven; that He would then raise the righteous dead, and that the righteous living would be caught up to Him, as mentioned by St. Paul; that He would purify the earth with fire, causing the wicked and all their works to be consumed, and would shut up their souls in the place prepared for the devil and his angels; that the saints would live and reign with Christ for a thousand years on the earth, and that then the wicked should be raised and Judged.

[Miller's Mathematics.](#)

The mathematical calculations by which Miller sought to establish the date he had fixed for the second coming were attacked by Biblical scholars, and a host of learned writers opposed his whole scheme of interpretation, most of them contending that the prophecy in chapter eight, often quoted by Mr. Miller as the basis of one of his calculations, had long since been fulfilled, and that it had nothing to do with the second coming of Christ.

Miller's followers soon numbered many thousands, and included several noted divines of different denominations. Mr. Miller would not set any specific day as the one on which Christ would make His appearance, but declared that it would occur some time in the Jewish year 1843 – that is, between March 21, of 1843, and the same date in 1844. It was generally believed that it would occur early in the year, and some of Miller's more enthusiastic followers did fix the day. The first day net was February 10th, that day being chosen because it was forty five years after the taking of Rome by the French army. Others put it five days later, being the anniversary of the abolition of the Papal government and the establishment of the Roman Republic.

The new doctrine was assailed with ridicule by the secular and religious journals, but it spread with amazing rapidity. Great camp meetings were held in all parts of the country, and in 1840 a general conference was held in Boston. In 1842 a series of meetings was held in New York City, and was attended by immense crowds. Believers and preachers multiplied, and during the summer the excitement became intense. No hall could be obtained large enough to hold the multitudes who flocked to hear Mr. Miller and his collaborators, and finally a large tent, capable of holding ten thousand persons, was put up, and in it meetings were held in many Eastern cities. The craze spread to the West, and counted thousands of followers, especially in Ohio and Indiana.

[Prepared for it in Vain.](#)

As the date for the second coming approached thousands of the more enthusiastic made preparations for the ascension by disposing of their property and procuring ascension robes. February 10th and 15th came and passed, and the world still jogged along in its daily round, much to the disappointment of many thousands, but their belief that the great day was near at hand did not waver, though the disappointment did drive a large number of them into lunatic asylums. April 14th was fixed upon, it being Pentacost day. Dr. Miller himself would not definitely settle on either of the days named, but when they passed without any unusual commotion he confessed himself as being greatly disappointed. He favored a day later in the year, and approximated about October 22nd.

This day was accepted by all of the more intelligent of his followers, and great preparations were made for the momentous event.

Thousands sold their earthly possessions for a song, and many others refused to harvest the crops in their fields, holding that it was tempting Providence to store up crops for a season that would never come. In some places the local authorities harvested the abandoned crops at the public expense. At Philadelphia many persons went out into the country on the day before and encamped ready for the great event, while others gathered on the housetops and spent the night in singing and praying.

As the number of those who believed that the October date was the correct one was larger than those who accepted the earlier dates, so the disappointments were greater and the number of suffering victims much larger. Hundreds of believers became insane through the excitement, many of whom never recovered their reason. Others fell away from the faith, and lost their belief even in the existence of God.

Since then many other dates have been fixed for the earth's destruction, but they have found few believers. Mr. Miller acknowledged his disappointment, and freely admitted that he must have made some mistake in his calculations, but contended to the day of his death that the real time for the second coming of Christ was near at hand. He died in 1849, in the 86th year of his age. His printed lectures are still read with interest, and display a knowledge of the Scriptures possessed by very few.

- The New York Herald (New York, NY), 1895, **Mar 3**, Sun, 1st section: 4.
- The Corvallis Gazette (Corvallis, OR), 1895, **Mar 21**, Thu, 32(1): 4.

Adventists Find a New Omen. Some of Their Brethren Are in Jail and the End of the World is Looked For.

Battle Creek, Mich., March 10. – *Special Telegram*. – There is much excitement here among the Seventh Day Adventists over the imprisonment of members of the society in Tennessee for the violating of the Sabbath. Professor W. A. Colcord and other teachers of the academy at Dayton are in jail because they would not pay a fine of \$25 for working on Sundays. It is understood that the Attorney General of the State is opposed to the prosecutions. The more of these prosecutions there are the more these people think that the end of the world is near.

- Daily Inter Ocean (Chicago, IL), 1895, **Mar 11**, Mon, 23(352): 5.

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- The Corvallis Gazette (Corvallis, OR), 1895, **Mar 21**, 32(1): 4.

1896

The Adventist Faith.

Tenets of the Sect Which has its chief Center in Michigan. Its Members Expect Christ will soon Appear. – This Generation Expected to See the World's End.

Battle Creek Letter, in Chicago Times-Herald.

"Within the life of the present generation Christ will appear a second time on earth, literally and personally, and accompanied by the angels from heaven, and bring, after scenes of carnage, war and bloodshed such as have never been heard of, the end of the world and all within it.

Such is the most startling feature of the faith of the Seventh day Adventist Church, of which Battle Creek is and has been for several years the chief center. It does not startle the Adventist themselves. For some time they have believed in that regard just as they do now, and are preparing or are prepared for the Judgment day. But among people of other faiths the statement of the near approach of the end of all things earthly causes a shudder, even if they cannot bring themselves to believe in its truth, as do the Adventists.

As yet there is no one who claims to know the particular day and hour at which Christ will appear on earth but that the time will be soon there is no one among the believers in Adventism who has the slightest doubt. In fact, it is said among some of the denomination that Mrs. Ellen White, the "mother of Adventism," was told while in trance by the Lord himself that the end of the world was near. Just whether that is so or not, no one here can tell. Mrs. White is in Australia, when she has been since five years ago, when she left Battle Creek. The leaders of the faith in this city, however, doubt that she has had any divine revelation on that point, and doubt also that she has made any such claim.

A report was sent out recently from Baraboo, Wis., to the effect that Adventists in Battle Creek were selling their homes for what they could get and were rushing forth to preach their doctrines and prepare all who would listen for the end of the world. That is not true. Adventist missionaries go forth from Battle Creek to all parts of the world, and the departures are frequent. There is no exodus, however, nothing more than there has been for the last ten years. The Adventists have always been an aggressive denomination. They have more trained medical missionaries in the field to-day than all the ether denominations together, but they are not rushing out of their homes, here to redeem the world with the expectation that the end is to come to-morrow. They are much more comfortable in mind than that, and have no desire to frighten people of other faith to any such extent. They believe that Christ and the end will soon come, and they are getting ready for the coming in the hope that there will be time to prepare for the fate that is in store.

Perhaps no one can tell better than does Elder A. O. Tait, of this city, just what the Adventists expect and believe and what they think of the prophecy which Mrs. White is said to have made. Elder Tait is at the head of the International Religious Liberty Association, which has had a great deal to do of late in defending people of the Seventh-day Adventist faith from the prosecutions of civil authorities in this country and abroad for the violation of Sunday laws. The Seventh-Day Adventists, following the instructions given in the fourth commandment, work six days and rest on the seventh. Saturday, therefore, is their Sabbath, and Sunday their wash-day, just as Monday is among the followers of other denominations. For Sunday work they are prosecuted, and it is a part of the business of the Religious Liberty Association to put an end to that prosecution.

"This prosecution is one of the things that will lead to the second coming of Christ and the end of the world," declared Elder Tait. "It is wrong, we feel. 'Six days shall thou labor and do all thy work,' says the fourth commandment, and then it declares that the seventh day (Saturday) shall be a day of rest and worship. God gave us the Sabbath as memorial of the creation. As the creation is an established fact, so should the Sabbath be kept and guarded as an established memorial. Christ has changed the Sabbath. Then who oppose us and persecute us for our worship on Saturday, do not deny that. The seventh day is the Sabbath day, to be holy and observed as a day of rest.

"However, Adventists have believed and have taught during the last fifty years that the observance of Sunday as the Sabbath would be great subject of popular discussion, and that an attempt would be made to compel all to observe Sunday regulations even on the pains and penalties of civil law. The proof of our teaching is found in the stringent Sunday

laws that have been passed and are now being enforced all over the country. Adventists believe the time will soon come when the attempt to enforce the observance of Sunday law will be universal, and then the history of the old religious persecution will repeat itself up to the time when Christ comes on earth again and puts an end to it. The persecution would go as far as it did in the dark ages were it not that the advent of Christ will stop it.

"The point of observance of the Sabbath is not the only one that indicates the coming of Christ," continued Elder Tait, "The labor troubles of the present day and of the recent past, the aggregation of so much wealth in the hands of one few and the increasing poverty of the many and the increase of storms, such as earthquakes and cyclones, are all indications of the second coming. The spirit of war which has been rife so long in the old world and has extended of late to the new is another. And there will be war. It will not come till right at the end of time, but then all the deadly guns and other machinery of slaughter will be put at work and will bring such scenes of carnage and bloodshed as were never heard of before. Then will come the Christ, literally and personally, and attended by angels out of heaven, and the end of all things will be then. All that are not then prepared will be destroyed. They will die, die by the brightness of His coming, as is plainly and clearly stated in Paul's letter to the Thessalonians."

"But what after that?" Elder Tait was asked.

"After that," we answer, "there will be a period of one thousand years during which there will be no men on this earth but the devil and his angels. That will be called the binding of Satan. During that one thousand years God and His redeemed will be judging the sins of the wicked. Do you not remember where Paul says. 'Know ye not that the saints shall judge the wicked?'"

"At the end of that one thousand years, that bondage of Satan, the wicked will be called to life again to learn their doom. This will be done so that every individual that is saved shall be perfectly satisfied with the punishment meted out to those who have not deserved God's grace, and shall know the reason why the wicked are condemned. Otherwise they might not know that God had not acted arbitrarily, which certainly He never does. This age of sin is the result of God's giving free moral agency to man. He could have destroyed sin when it was first committed, and perhaps justice demanded that it should be done. But God could not then have crushed out sin without seeming arbitrary to those who had not sinned and were not capable of judging. Instead, He gave the sinners a chance to regain what they had lost. He made His plan of salvation for all.

Wicked to Remain Dead.

"That is why the wicked will be called to life again at the end of the 1,000 years, that the saved and redeemed and the wicked as well may see the justice of the doom of the one and the salvation of the other. And when they have been called up, and it has been shown that they have merited their punishment they all die again and forever, die as if they had never been".

"But what is the real need of the resurrection and the second death?"

"From the beginning of our denominational existence," Elder Tait replied, "Seventh-day Adventists have held that man is purely a mortal being and nothing more, and that he possesses immortality only when he receives it through Christ at the resurrection. When a man dies he dies and remains dead till he is resurrected. Adventists do not believe in the spirit that goes roaming off into space with power, even as some creeds hold, to return to earth and visit us occasionally. Man has the spirit of immortality only as he gets it through Christ, and then it does not come until the second Coming of Christ himself. Then those that are worthy and have died before, and those that are alive and are properly prepared are made immortal.

"The dead will simply remain as dead after their second death. There will be no punishment for them. They will simply cease to be. There isn't much belief now in the tale of fire and brimstone kind of hell. That was only a fiction got up in the dark ages to frighten

people into doing right. The Bible doesn't teach it, and it isn't at all consistent or in harmony with the attributes of a good God, and yet when we first began to preach it forty years ago it was said by some other ministers that there would be no place in hell too hot those who argued against its existence. But they don't tackle us on that any more. We had our own way and the others have had to agree with us."

"Where will be the heaven, according to the belief of the Adventist faith?"

"We believe that this earth will be the final home of the redeemed," was Elder Tait's answer. "We believe that this planet was created to be the home of happy, sinless beings. The entire earth will be made over again until it is again one great Garden of Eden, and here the righteous will dwell. There will be no wandering in space, according to our belief. We will remain here on earth as actual beings, whether of flesh and blood or not, I do not know, but we will be such beings as Adam and Eve were when God created them on earth. We will have bodies that are tangible and as real as are our bodies now. In that state we will go on through eternity, acquiring education and knowledge, and progressing in grace. That is why we, as Adventists, believe in education. People chide us for building colleges when we predict that the world is so soon to come to an end, but let them chide. We believe that we will have use for our brains in heaven and that it will not please Christ to have us, knowing that He is soon to come, sit on the fence and wait for Him. We will carry to heaven with us the knowledge we have here, and we will begin there just exactly where we leave off here."

"In all of this, our belief and our faith, we depend solely and entirely on the Bible. That is our creed. We know there are signs that the second coming is near at hand. The fulfillment of certain prophecies in the Bible prove it to us."

"But what of Mrs. White and the prophecy she is said to have made?"

"I do not think she ever made such a prophecy. Seventh-day Adventists have never set an exact time for the millennium. We know that Christ will come soon again, but we do not say exactly when. The prophecy we depend upon is the twenty-fourth chapter of Matthew, which speaks of certain signs in the skies, and declare: 'Verily I say unto you that this generation shall not pass till all these things be fulfilled.'"

"Mrs. White may have had a revelation from God," concluded Elder Tait. "She has said things before that have been verified by events, and we believe, too, that God has manifested himself all through the Christian dispensation, as He did to the prophets of old. But we know from the prophecies of the Bible itself that the second coming of Christ will be within the life of this generation, though man knoweth not the day nor the hour."

Prophecies Fulfilled.

The fulfillment of two of the prophecies upon which Adventists base their faith in the near advent of Christ came a long ago as 1780, when there was darkening of the sun, and in 1833, when there was a rain of stars from the sky. These events are supposed to have been in answer to the prophecy to be found in the twenty-fourth chapter of Matthew – "And the sun shall be darkened and the stars fall from the heavens."

The first of these was, as it should have been to suit the Adventist belief, timed the end of a period of tribulation, the period of Protestant persecution by the papacy. What the Adventists call the union of the church and state, or at least the tendency in that direction, is another indication in their minds of the nearness of the end of all things. It is prophesied that the end shall come when an image is made to the "papal beast," the papal beast being the union of church and state. Therefore, it is the claim that in this, the new country, that image is being formed in the union that is being made between the church and the state.

The denomination of the Seventh-day Adventists numbers about 40,000 throughout the world, the greater part of them being in the United States. They have missionaries in thirty-one foreign countries, print their tracts and gospel books in twenty-five different languages, and circulate them by the million. In proportion to the numerical extent of the denomination it is far more aggressive than any other of the Christian faiths.

In a way they are out of joint with the rest of the world. Their reservation of Saturday instead of Sunday as a day of worship makes it hard for the young men at least to find employment in the ordinary business walks, and for that same reason it is extremely hard to get converts to the faith. It may be taken as a fact, therefore, that when a young man gives up another faith for the Adventist and suffers the inconveniences and drawbacks which the change brings in a business way, at least, he is pretty well convinced that the new faith is the correct one.

Because of the disadvantages which the young people, and the old as well, suffer in business employments, a great many of them find work in the institutions organized for the propagation of the faith.

Many of them are in the medical profession where there isn't much difference, and a great many are farmers, where all the objection that can be raised is that they break somebody else's Sabbath, even though they observe their own. The young women find employment as nurses and in other branches of medicine and many of them go as missionaries to foreign lands.

The origin of the Seventh-day Adventists' creed dates back to 1845, when a party of believers in New Hampshire announced that they had adopted the faith, as it is founded principally on prophecies to be found in Daniel and Revelation. In 1846 Elder James White and his wife, the Mrs. Ellen G. White, who is said to have made the latest prophecy, embraced the views and started out to propagate them in the community in which they lived. Mrs. White has been connected with the denomination almost since its foundation, has been active in its work, and for that reason is called the "mother of Adventism."

Little was done toward church organization until 1862, when the first conference was organized. There are now thirty-six conferences. The government of the church is much the same as the government of the Methodist Church, and the services are the same, too, in nearly all respects. No church selects its own pastor, that being done by the general conference, which meets once in two years. The State conferences meet yearly.

The Adventists have many sanitariums, the one here being unsurpassed in its way in the world. There is no better equipped hospital and sanitarium anywhere than the one here, and the work it accomplishes is astounding. It maintains a charity hospital in Chicago - the Chicago Medical Mission, at 40 Custom House place - maintains an orphan asylum here, and does a great deal of other philanthropic work. It is under the direction of Dr. Kellogg, who has become famous through his work in building up the Institution. There are hundreds of patients always in the sanitarium, and hundreds of more nurses, doctors and employees.

It should be stated, however, that though the sanitarium is under the management of an Adventist board. It is not sectarian in the slightest degree. There is no attempt to force Adventist ideas on any one. The object of the institution is to heal and make well the patients that come to it, and to that business it closely attends.

- The Indianapolis Journal (Indianapolis, IN), 1896, **Feb 10**, Mon, {1823}: 3.

1897

Seventh Day Adventists.

The headquarters of this religious sect, who are holding the international session on the general Conference at Lincoln, Nebraska, as is generally known, are at Battle Creek, Mich., and from here this work radiates to the four corners of the globe. Founded in 1850 by James White

Las Vegas Daily Optic (Las Vegas, NM), 1897, **Feb 19**, Fri, 18(82): 2.